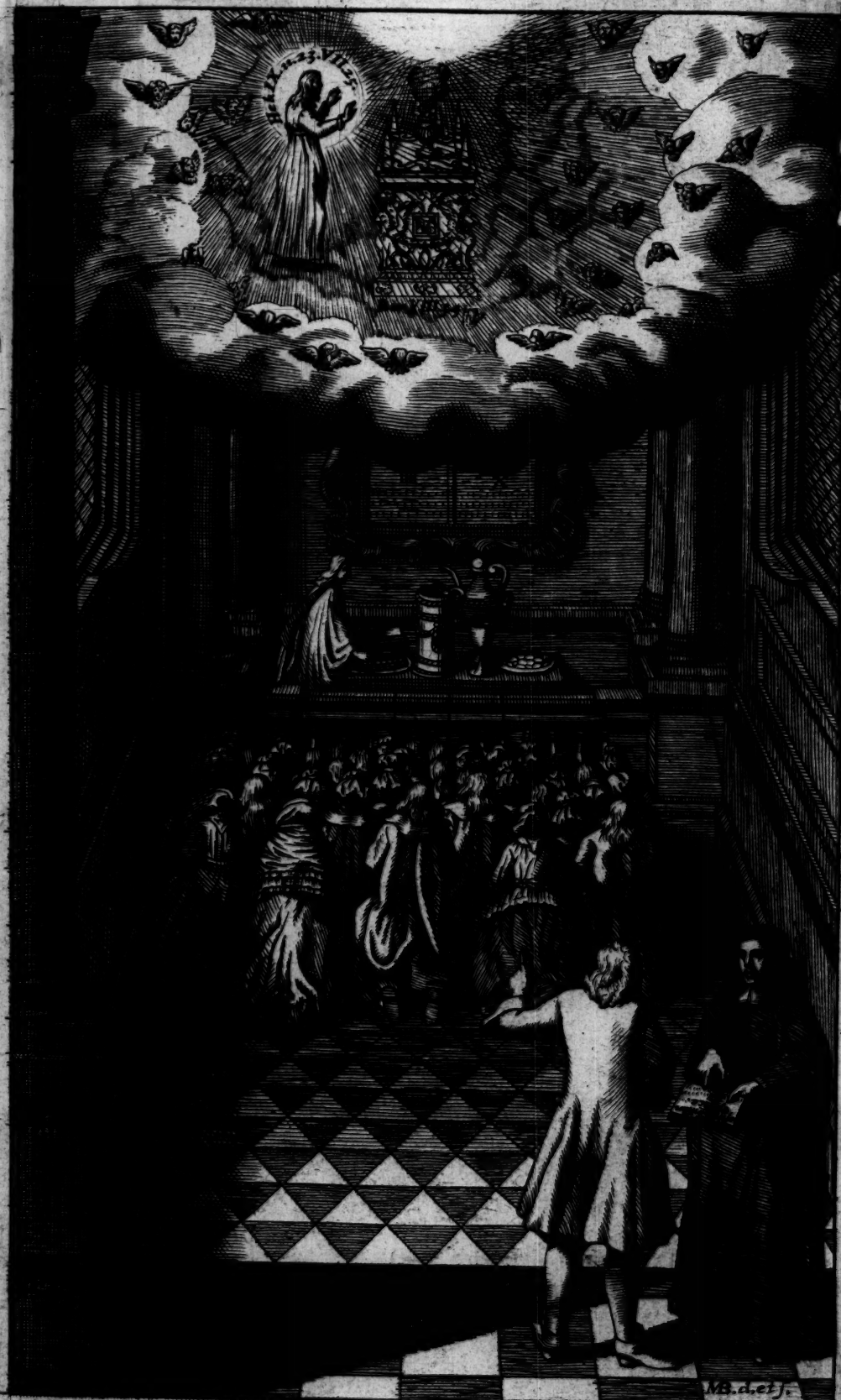


Matth. XVIII. 19. 20. I. Cor. XI. 23. 24. 25. 26.

M.B.d. et J.



Matth. XVIII. 19. 20. I. Cor. XI. 23. 24. 25. 26.

M.B.d. et J.

THE
Church of *England* Man's
COMPANION;
John OR A *Longford*
RATIONAL ILLUSTRATION
OF THE
Harmony, Excellency, and Usefulness
OF THE
Book of Common Prayer, &c.

WHEREIN

All the *Rubricks, Prayers, Rites and Ceremonies, &c.*
are explain'd and vindicated, and compar'd with
the *Ancient Liturgies*, and the Practices of the
Primitive Church.

TO WHICH

Is prefix'd an *Introductory Discourse*, shewing the Lawful-
ness and Necessity of a National Precompos'd Liturgy.

By CHARLES WHEATLY, M. A.
Fellow of *St. John Baptist's College* in OXFORD.

The Second Edition with large Additions.

Let all things be done decently and in order. 1 Cor. 14. 40.

O X F O R D,

Printed at the THEATER, for *Anth. Peisley* Bookseller:
And are to be Sold by *A. Churchil, J. Knapton, W. Taylor,*
H. Clements, and *J. Morphew,* Booksellers in *London.* 1714.

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BERN. GARDINER,

Vice-Can. Oxon.

Feb. 1. 1714.



TO THE
Reverend and very Worthy
GEORGE STANHOPE,
Doctor in Divinity,
DEAN of *CANTERBURY*, &c.
PROLOCUTOR
OF THE
LOWER HOUSE
OF
CONVOCATION.

REVEREND SIR,

AS I cannot without great Pleasure
and Thankfulness to Providence
reflect upon the Success of this
small Attempt upon our Church Litur-
gy in its first Dress and Appearance in the
World; (an Argument, I hope, of the Di-

The Epistle Dedicatory.

vine Favour and the good Disposition of the People of this Land to Order and Decency in their Publick Worship;) so I must beg leave to return You Thanks for the Honour and Advantage of Your Name and Patronage, which all who know You, (and who is so ignorant of the Lights and Ornaments of the Establish'd Church, as to be an entire Stranger to Your Character?) cannot but be perswaded have contributed Much to the Reputation and Acceptance it has met with in the World. Such Learned Names, by compassionately cherishing the first, but generally the weakest, Efforts of a Mind willing to do some Service to the Church of GOD, though in a lower way than Others proceed in, instruct the Readers to overlook the Faults, Defects, and Errors that may be found in them, and to fix their Eyes on the brighter part, the Lineaments of Truth and Sound Judgement, with the same benign and generous regard, which first mov'd Them to screen and shelter them under their Protection.

This Favourable Treatment from a Person of Your Credit and Distinction in the Church, and Your Pious Zeal in contriving

The Epistle Dedicatory.

triving ways to engage Persons in the practice of the Rules of our *Common-Prayer-Book* (no less in the *Cathedral*, by rescuing the *Litany* out of the Hands of those, whose unjustifiable Celebration of it was undoubtedly an occasion of Offence to many, than in the *Parochial Church*, by inspiring Your People with the Love of Decency, and at Your own Expence providing them with the Means of learning and observing it with Ease and Pleasure,) are a strong Inducement and Encouragement to me to address You again for Your Countenance and Protection to this Second Edition. For what Patronage could it rather choose to recommend it to the World, than of That Person, under whose Shadow it has ripen'd and improv'd into juster Features, who is a strict Observer and zealous Assertor of the wise Directions illustrated in it, and from whose Labours on the *Epistles* and *Gospels* it has borrow'd That which will be a Lasting Ornament and Advantage to it: An Ornament as lasting as the Work it self from whence it is taken, which can never fail of a due Esteem, while solid Interpretations, just
a 3 and

The Epistle Dedicatory.

and useful Remarks, forcible Reasonings, and serious, weighty and pathetick Exhortations are Accomplishments capable of recommending an Author to After-Generations : A Work that at solemn Seasons, when the Man of GOD, repeats those Portions of Scripture from the Holy Altar, and the Humble, Sincere and Devout Christian hears and receives them in the Light of Your Comment, will render Your Memory as fragrant and pleasant in the Minds of those who are instructed by it, as the Names were of old of those Distinguish'd Persons whose shining Merits enroll'd them in the *Diptychs* of the Church of GOD, and caus'd them to be mention'd with Honour and Respect at the solemn Commemoration of the greatest Benefit that was ever bestow'd upon the Children of Men.

And forasmuch as the Subject of this Book promotes a Decency and Gracefulness in *Things*, as well as in the Actions and Behaviour of Persons, and has transcrib'd Your Sentiments upon this matter; I think it becomes me to observe to the World how well Your Practice agrees with Your Judgement, in the New
Beauty

The Epistle Dedicatory.

Beauty You have lately added to the *Mother-Church*: a fit Emblem of the great Concern You bear in Your Breast for the Living Temple the Spouse of Christ, that it may be well adorn'd with Divine Graces and Celestial Beauty for the Glorious Presence of the Son of GOD to reside in it. For such lesser Cares about Things relating to the Honour and Service of the Supream Being, taken up by Men of Your Character, may be well look'd upon as the overflowing Stream of Divine Love, which, free and unconfind, extends its Course from the Greatest Object to the Lowest Matters.

This known Zeal for the Glory of GOD temper'd with Gentleness, Integrity and Prudence has fix'd on You the Eyes of the *Clergy* of this Land, as a Fit Person at this important Juncture, under whose Conduct, with the Blessing of Providence and the Favour of the Government, such Measures may be taken, as may render our *Synods* useful at home, and venerable abroad; as may vindicate the Truths of our Holy Religion question'd and controverted to the unsettling of the Faith, (as may be much fear'd) of the Servants

The Epistle Dedicatory.

of Christ; as may improve and invigorate its decay'd Discipline; and that nothing may be omitted, that may tend to compose and satisfy the Minds of Humble, Sincere and Reasonable Men: That so, while Peace flourishes in the Civil Constitution, the Church of Christ, Who is the *Prince of Peace*, may not be found to be the unhappy Resort of Wars, Fightings and endless Divisions.

May, SIR, Your *Labour of Love* for the Name of GOD both past and to come, and *Patience of Hope*, be plentifully rewarded in the Everlasting Kingdom of the Son of GOD, Whom You delight to please, and Whose Empire of Peace, Harmony and Joy You are still endeavouring to enlarge with Your Counsels, Instructions, and Example. Which is the sincere Wish of

REVEREND SIR,

Your most Obedient,

Humble Servant,

CHARLES WHEATLY.

THE PREFACE.

IT may seem something strange, that, after so many Books publish'd by such Learned Hands upon the Common-Prayer, any new Attempt should be made upon the same Subject. It will not therefore be amiss to acquaint the Reader, that the following Book is of a different Nature from any that has been before it. The Design of it is to raise his Admiration of our most Excellent Liturgy, by letting him see, how much it is, in all its parts, a Reasonable Service. This indeed has, in some measure, been done by others; but in such a manner as makes it still capable of being perform'd to better Advantage; as will appear by taking a short view of the several Books that have already been publish'd on the Subject. The First is Bishop Sparrow's Rationale, which, in some places, is only a bare enumeration of the Prayers: There is very little said of the Rubricks, and where it is more large, it consists chiefly of Citations at length, not so proper for ordinary Readers. Mr. Hamon L'Estrange, who writ soon after him, is chiefly taken up in shewing the Alliance between the several Common-Prayer-Books that had been then put out: As for his Notes, the Multitude of Authorities, first in the Originals and then in English, render them very intricate to meaner Capacities; And both these Books are, in some parts of them, become in a manner useless, since the last Review of the Common-Prayer,
when

The Preface.

when several great Alterations were made. But the Defects of these were sufficiently supply'd by the Learned and Reverend Dr. Comber, who, in his incomparable Labours upon the Liturgy, has scarce omitted any thing that might be said in its Defence or Illustration, except on the Sundays and Holy-Days and the Epistles and Gospels which he has said nothing of. But then the Bulk of the Book and the Largeness of the Price, arising from his long Paraphrases and Practical Discourses, prevent it from being of such general use as it otherwise might have been. And as for his Abridgement of it, several things are there pass'd by unobserv'd, especially in the Occasional Offices, which others might think well worth taking notice of. Dr. Nicholls's Book in Octavo consists chiefly of Paraphrase, as doth also that put out by Mr. Bennet; except that this Latter has in some places explain'd the Text, and offer'd Advice both to the Clergy and Layety for promoting true Devotion in the Use of it. Dr. Nicholls's Book in Folio, lately publish'd, is principally design'd for the Use of the Learned, and it is to be wish'd that so many of them could be able to purchase it as might be benefitted by it. Mr. Clutterbuck indeed, and one or two more have oblig'd the World with some shorter Treatises; But as their chief Design seems to be the Information of the more ignorant and illiterate part of the World; it cannot be expected but that they must purposely omit many very good observations which Persons of a superior Education may be desirous of knowing. So that, though all these be very good in their kind, yet, there still seems to be wanting some short Rational Illustration of our Liturgy, such as may (without being swell'd by Paraphrases &c.) shew the Reader the wonderful Harmony and Method that is every where observ'd in all its Offices, together with the Conformity it bears with the Ancient Liturgies

The Preface.

gies and the Practices of the Primitive Church; and obviate whatever Scruples may arise by explaining and vindicating the several Rubricks, Rites and Ceremonies &c. and by giving the true and genuine meaning of such Sentences in the Prayers and elsewhere as have been misinterpreted or cavill'd at by the Dissenters. This is therefore what I have endeavour'd to do in the following Sheets, viz. not to invent anything New upon the Common-Prayer (which the Labours of so many great Men have made utterly impossible;) but to make a short Collection from all the foremention'd Books, but chiefly from Dr. Comber's larger Treatise, of whatever may tend to such an Illustration of it. Though I must not forget to acknowledge my self beholden for some parts of it to other Authors; as in the Introductory Discourse, which is mostly taken out of Mr. Bennet's Brief History of the Joint Use of Precompos'd Set Forms of Prayer: In the Second Chapter I am partly oblig'd for the First Section to Bishop Beverege's Discourse of Prayer; for the Second to Dr. Cave's Primitive Christianity; and for the Third to Mr. Roberts's Sermon at the Primary Visitation of the Bishop of Exeter at Oakhampton: And throughout the whole Fifth Chapter, I must own my self very much oblig'd to Mr. Nelson's Incomparable and Pious Companion for the Festivals and Fasts. Besides all which, I am in this Second Edition very much indebted to the private Assistance of some particular Friends; who, upon the perusal of the First Edition, were pleas'd candidly to communicate to me their Observations, where they thought of anything proper to be added, or met with any Passage that could be better left out or amended. The Excessive Modesty of these Gentlemen obliges me to conceal their Names; Though I cannot but in Justice inform the Reader that for the Appendix to the Introductory Discourse and the First Part of the First

The Preface.

First Chapter *He is almost wholly oblig'd to the Reverend and Learned Dr. Brett.*

As to my self I claim no Merit but that of the Collector: My first Design having been nothing else, but to reduce into one continued and regular Discourse whatever seem'd worthy of observation in all former Books upon the same Subject. I have indeed, now and then, presum'd to intermingle some Remarks of my own: But these I suppose I need not specify, I rather fear they will be too easily distinguish'd.

As for the Citations out of the Ecclesiastical Writers, though I have been referr'd to most of them by the Authors I have made use of; yet, I have taken care to insert none, but what I have my self, after due examination, found to be just and true. I have not indeed set them down at large, because I have avoided all unnecessary means of swelling the Book: But then I have been so exact as to Tome, Page, and Marginal Letters; that any one, that will but give himself the trouble to see what Edition I have made use of, in the Index of Writers which follows the Preface, may very readily turn to the places. The reason of my inserting the Times when the several Authors flourish'd, in the same Table, is, that the Reader may by that means know the Antiquity of the several Institutions, Rites, and Ceremonies &c. hereafter mention'd; viz. by consulting when those Authors liv'd, who first mention them.

I have nothing further to add, but to ask pardon of the Purchasers of the former Edition for not having publish'd it perfect at first. All I shall, or I hope need, say in my Vindication is, that Dr. Nichols's Book in Folio did not come out till the greater part of mine was work'd off; nor did I see that valuable Collection of Notes in his Appendix, which were written by some of the greatest Luminaries of our Church, till some time after the whole
was

The Preface.

was publish'd. And therefore as it cannot be expected but that the Additional Labours of so many great Men, together with the Assistance of some Learned Friends of my own, as abovemention'd, must needs supply me with some new Observations which I had never before met with; so I doubt not but that they who were so good natur'd as to encourage my first Efforts will sooner pardon its Defects, than desire I should publish this Second Edition without the Advantage of those Improvements which I have been since enabled to give it. I would indeed very willingly have publish'd the Additions by themselves, and at first intended to have done so: but afterwards perceiving that almost every Page and Paragraph would be either enlarg'd or improv'd; I thought that the printing such numberless Alterations would only serve to upbraid my self of writing too hastily and imperfectly, without being of any use to the Buyer.

St. John's Oxford
Feb. 18. 1714.

C. Wheatly.

ERRATA.

*Pag. 31. lin. 41. for those Fathers, read, the Fathers of the next Century.
Pag. 64. lin. 17. for June, read, July. Pag. 154. lin. 16. for intimating,
read, imitating. In the Index, after Rosemary, why given at Funerals, for
256, read, 258. Some few other slight literal Faults of the Press I shall leave
to the Reader to correct as they occur, being not such as will lead him into any
Mistake.*

A N

ALPHABETICAL INDEX

OF THE

ECCLESIASTICAL WRITERS

Cited in the following Book;

With an Account of the Times they liv'd in, and of the
Editions made use of in citing them.

<i>Ecclesiastical Writers.</i>	<i>flowish'd A. D.</i>	<i>Books.</i>	<i>Editions.</i>
Apostolical { Canons Constitutions }			by Coteler. Ant- werp 1698.
Alcuin	794.	De Offic. Divin.	Paris 1610.
Ambrose	370.	Opera	Paris 1614.
Arnobius	297.	Adv. Gentes	Lugd. Bat. 1651.
Athanasius	326.	Opera	Paris 1698.
Athenagoras	177.	Legatio	Paris 1555.
Augustin	396.	Opera	Paris 1679.
Basil the Great	370.	Opera	Paris 1638.
Bernard	1130.	Opera	Antwerp. 1576.
Cedrenus	1056.	Histor. Compend.	Paris 1649.
Clemens of Alexandria	192.	Opera	Paris 1629.
Clemens of Rome	65.	Epist. 1. ad Cor.	Oxon. 1677.
Chrysostom	400.	Opera	Ed. Savil. Eton 1612.
Codex Theodosianus	438.		Lyons 1665.
Cyprian	248.	Opera	Oxon 1682.
Cyril of Jerusalem	350.	Opera	Oxon. 1703.
Dionysius the Areopagite		Eccles. Hier.	Paris 1615.
Dionysius of Alexandria	254.	Epist. adv. Paul. Samosat.	Paris 1610.
Durandus Mimatenfis	1286.	Rationale	Lyons 1612.
Durantus		De Rit. Eccles. Cathol.	Rom. 1591.
Epiphanius	380.	Opera	Paris 1622.
Euagrius Scholasticus	594.	Eccles. Histor.	Paris 1673.
Eusebius	315.	Opera	Paris 1659.
Gratian	1131.	Opera	Paris 1601.
Gregory Nazianzen	370.	Opera	Paris 1630.
Gregory Nyssen	370.	Opera	Paris 1615.
Gregory the Great	590.	Opera	Paris 1675.
Hierom or Jerom }	378.	Opera	Paris 1624.
Ignatius	101.	Opera	Oxon 1709.
Irenæus	167.	Adv. Hæreses	Oxon 1702. Isidore

<i>Ecclesiastical Writers.</i>	<i>florish'd A. D.</i>	<i>Books.</i>	<i>Editions.</i>
Isidore Hispalensis	595.	Opera	Paris 1601.
Isidore Peleusiota	378.	Opera	Paris 1638.
Justin Martyr	140.	{ Apol. 1. Opera	Oxon 1700. Paris 1615.
Lactantius	302.	Opera	Oxon 1684.
Micrologus	1080.	De Eccles. Observ.	Paris 1610.
Minucius Felix	230.	Octavius	Cant. 1712.
Nicephorus Callistus	1333.	Eccles. Histor.	Paris 1630.
Optatus Milevitanus	365.	Opera	Paris 1679.
Origen	230.	Opera Latine	Paris 1604.
Paulinus	420.	Lib. contr. Felic.	Paris 1610.
Paulus Diaconus	757.	Opera	Paris 1611.
Ptoclus	434.	De Trad. Div. Lit.	Paris 1560.
Ruffinus	390.	In Symbolum. at the End of St. Cy- prius's Works.	
Socrates	439.	Eccles. Histor.	Paris 1668.
Sozomen	440.	Eccles. Histor.	Paris 1668.
Synesius	410.	Opera	Paris 1631.
Tertullian	192.	Opera	Paris 1675.
Theodoret	423.	Opera	Paris 1642.
Theodosius Junior See Codex Theodosianus			
Theophylact	1077.	Commentarii	Paris 1631.

Councils

by Labbee and Cossart. in 15 Tomes. Paris 1671.

<i>Concil.</i>	<i>A. D.</i>	<i>Concil.</i>	<i>A. D.</i>
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Bracharense 2.	563.	Nicenum 1. Gen.	325.
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THE
Church of *England* Man's
COMPANION, &c.

AN
INTRODUCTORY
DISCOURSE,

Shewing the *Lawfulness* and *Necessity* of a *National Precompos'd Liturgy*.

MOST of the Objections urg'd by the *Dissenters* against the Church of *England*, to justify their Separation from it, being levell'd against its *Form and Manner of Divine Worship* prescrib'd in *The Book of Common-Prayer*, &c. are, in the following Discourse, answer'd as fully as its brevity would permit: so that, tho' the principal design of this Book be to instruct such as are Friends to our Church and Liturgy; yet, it is not impossible but that, by the Blessing of God, it may in some measure contribute to the undeceiving some that are Enemies to both; (such I mean as are disaffected to the former upon no other account, than a prejudice to the latter;) especially could we, by first convincing them of the *Lawfulness and Necessity of National Precompos'd Liturgies* in general, prevail with them to take an impartial view of what is here offer'd in behalf of our own. To this end therefore, and to make these few Sheets of as general use as possible, I shall by way of *Introduction*, endeavour to prove these three things, *viz.*

Introd.

I. FIRST. That the ancient *Jews*, our *Saviour*, his *Apostles*, and the *Primitive Christians*, never join'd in any Prayers but precompos'd set forms only.

A

II. SE-

The Lawfulness and Necessity

Introd.

II. SECONDLY. That those precompos'd set Forms, in which they join'd, were such as the respective Congregations were accusom'd to, and thoroughly acquainted with.

III. THIRDLY. That their Practice warrants the imposition of a National Precompos'd Liturgy.

I. FIRST, I am to prove that the ancient *Jews*, our *Saviour*, his *Apostles*, and the *Primitive Christians*, never join'd in any Prayers but precompos'd set Forms only. And this I shall do by shewing,

1. *First*, that they did join in precompos'd set Forms of Prayer.

2. *Secondly*, that they never join'd in any other.

1. *First*, I shall shew that the ancient *Jews*, our *Saviour*, his *Apostles*, and the *Primitive Christians*, did join in precompos'd set Forms of Prayer.

1. To begin with the *Jews*, we find that the first piece of solemn Worship recorded in Scripture, is a *Hymn of Praise*, compos'd by *Moses* upon the deliverance of the Children of *Israel* from the *Egyptians*, which was sung by all the Congregation alternately; by *Moses* and the Men first, and afterwards by *Miriam* and the Women; *Exod.* 15. 1, 20, 21. which could not have been done unless it had been a *precompos'd set Form*. Again, in the expiation of an uncertain Murder, the Elders of the City which is next to the Slain, are expressly commanded to say, and consequently to join in saying, a *Form of Prayer precompos'd* by God himself. *Deut.* 21. 7, 8. And in *Numb.* 6. 22, &c. — *ch.* 10. 35, 36. — *Deut.* 26. 3, 5. &c. v. 13. &c. are several other *Forms of Prayer* precompos'd by God, and prescribed by *Moses*; which, though they were not to be join'd in by the whole Congregation, are yet sufficient *Precedents* for the use of *Precompos'd set Forms*. But farther, the Scriptures assure us, that *David* appointed the *Levites* to stand every Morning to thank and praise the Lord, and likewise at Even, *1 Chron.* 23. 30. which Rule was observ'd in the Temple afterwards built by *Solomon*, and restor'd at the building of the second Temple after the Captivity; *Nehemiah* 12. 24, 45, 46. Lastly, the whole *Book of Psalms* were *Forms of Prayer and Praise*, endited by the *Holy Ghost* for the joint use of the Congregation; as appears as well from the Titles of several of the *Psalms* (a), as from other places of Scripture (b).

Innumerable Proofs might be brought both ancient and modern, that the *Jews* did always worship God by *precompos'd set Forms*: but the World is fully satisfied of this Truth, from the concurrent Testimonies of *Josephus*, *Philo*, *Paul Fagius*, *Scaliger*, *Buxtorf*, and *Selden* in *Eutychium*. The Reader may

(a) See *Ps.* 41. 44. &c. *Ps.* 4. 5. 6. &c. *Ps.* 92. (b) *1 Chr.* 16. 7. *2 Chron.* 29. 30. *Ezra.* 3. 10, 11.

consult two learned Men of our own, viz. Dr. Hammond (who both proves that the *Jews* used *set Forms*, and that their Prayers and Praises, &c. were in the same order as our *Common-Prayer* (c)) and Dr. Lightfoot (who not only asserts they worshipped God by *stated Forms*, but also sets down both the order and method of their Hymns and Supplications (d).) So that there is no more reason to doubt of their having and using a *precomposed settled Liturgy*, than of our own having and using *The Book of Common-Prayer, &c.* and of its consisting of *precomposed set Forms*. We shall therefore proceed in the next place to enquire into the practice of our *Saviour*, his *Apostles*, and the *Primitive Christians*.

And 1st. for our *Saviour*, there is not the least doubt to be made but that he continued always in Communion with the *Jewish Church*, and was zealous and exemplary in their publick Devotions, and consequently took all opportunities of joining in those *precomposed set Forms* of Prayer, which were daily us'd in the *Jewish Congregations*, as the Learned Dr. Lightfoot has largely prov'd (e). And we may be sure that, had not our *Saviour* very constantly attended their publick Worship, and join'd in the Devotions of their Congregations, the *Scribes* and *Pharisees*, his bitter and implacable Enemies, and great Zealots for the Temple Service, would doubtless have cast it in his teeth, and reproach'd him as an *ungodly wretch that despis'd Prayer &c.* But nothing of this nature do we find in the whole New Testament; and therefore, had we no other grounds than this to go upon, we might safely conclude that our Blessed *Saviour* was a constant Attendant on the publick Service of the *Jews*, and consequently that he join'd in *precomposed set Forms* of Prayer.

And 2^{dly}, as to the *Apostles* and our Lord's other *Disciples*, their practice was doubtless the same till our *Saviour's* Ascension; after which, besides that they did probably still join, as before, in the *Jewish Worship* (f), which consisted of *precomposed set Forms*, 'tis plain, that they us'd *precomposed set Forms* in their *Christian Assemblies*, during the remainder of their Lives, as the *Primitive Christians* also did in the following Ages. As will appear,

1. From their joining in the use of the *Lord's Prayer*.
2. From their joining in the use of *Psalms*.
3. From their joining in the use of *divers precomposed set Forms* of Prayer besides the *Lord's Prayer* and *Psalms*.

1. They join'd in the use of the *Lord's Prayer*. And this is sufficiently evident from our *Saviour's* having commanded them so to do: For whatever dispute may be made about the

(c) *View of the Directory*. pag. 136. and his *Oxford Papers*. p. 260. Vol. 1.

(d) Dr. Lightfoot's *works*. Vol. 1. p. 922. 942. 946. (e) *Ibid*. Vol. 2. part 2. p. 1036. &c. (f) See *Acts* 3. 1. — 13. 15. — 17. 2.

The Lawfulness and Necessity

Introd. word ὅτι in St. *Matthew*, 6. 9. which is translated not exactly but paraphrastically [*after this manner*] but ought with greater accuracy to be rendered [*so or thus*] (in which signification it is always us'd in the *Septuagint* Version of the Bible, as appears by comparing *Numb.* 6. 23. — 23. 5. — *Isai.* 8. 11. — 28. 16. — 30. 15. — 37. 33. and some other places, with *Numb.* 23. 16. — *Isai.* 30. 12. — 37. 21. — 53. 3. for in the former Texts ὅτι λέγει ὁ Κύριος, thus saith the Lord, bears the same signification as ὁτι λέγει ὁ Κύριος, this saith the Lord, in the latter.) But yet I say, if we should grant that our Lord in this place only propos'd this Prayer as a *Directory* and Pattern to make our other Prayers by; we should still find that afterwards, upon another occasion, viz. when his Disciples requested him to teach them to pray, as John had also taught his Disciples, he prescrib'd the use of these very words, expressly bidding them, *When ye pray, say, Our Father &c.* *Luke* 11. 1, 2, &c. I suppose no body hath so mean an opinion either of St. *John's* or our Saviour's Disciples as to think they were ignorant how to pray; therefore it is plain they could mean nothing else by their request, but that Christ would give them his peculiar Form, as a Badge of their belonging to him; according to the custom of the *Jewish* Doctors, who always taught their Disciples a particular Form to add to their own (g): so that either our Saviour instructed them to use this very Form of Words, or else he did not answer the design of their requests.

But 'tis objected, that "if our Lord had intended this Prayer should be used as a *set Form*, he would not have added the *Doxology*, when he deliver'd it at one time, as it is recorded in St. *Matthew*, and omit it, when he deliver'd it upon an other occasion, as in St. *Luke*."

But to this we answer, that Learned Men are very much divided in their opinions concerning the *Doxology* in St. *Matthew*: Some thinking it is, and others that it is not, a part of the Original Text. Whether it be or be not we need not here dispute, but argue with our Adversaries upon either Supposition.

For 1st, if they think it is not a part of the Original Text, then their Objection is groundless: For there is nothing found in one Evangelist but what is also found in the other; and the Form, as to the sense of it, is exactly the same in both: For tho' one or two expressions may differ, yet the *Syriac* words, in which we know our Lord deliver'd it, are equally capable of both Translations.

But 2^{dly}, if they think the *Doxology* is a part of the Original Text; we answer, the addition of it is as good an Argu-

of a Precomposed Liturgy.

Introduct.

ment against the *Lord's Prayer's* being a *Directory* for the *Matter* of Prayer, as it can be against its being an *establish'd set Form* of Prayer. For we may say in the Language of our Adversaries, if Christ had intended his Prayer for a *Directory* for the *Matter* of Prayer, he would not have given such different directions, ordering us to add a *Doxology* to the end of our Prayers at one time, and omitting that order at another. If therefore the Addition of the *Doxology* be (as they must grant upon their own Principles) no Objection against its being a *Directory* for the *Matter* of Prayer; then certainly it is no Objection against its being an *establish'd set Form*. For the difference of our Prayers will be every whit as great in following this Pattern, by sometimes omitting, and sometimes adding, a *Doxology* at the end of our Prayers, as it can possibly be by using the *Lord's Prayer* sometimes with, and at other times without, the *Doxology*. The utmost therefore that can be concluded from the *Doxology's* being a part of the Original Text in *St. Matthew*, is this; that our Lord, tho' he commanded the Use of the *Lord's Prayer*, does not insist upon the Use of the *Doxology*, but leaves it indifferent; or at most orders it to be sometimes us'd, and sometimes omitted, as our *Establish'd Church* practises. But the other Essential Parts of the Prayer are to be us'd notwithstanding: It being very absurd to omit the use of the whole, because the latter part of it is not enjoin'd to be us'd constantly with the rest.

But 'tis further objected, 1st, that "supposing our Saviour did prescribe it as a *Form*, yet it was only for a time, till they should be more fully instructed, and enabled to pray by the Assistance of the *Holy Ghost*. And to urge this with the greater force, they tell us, 2^{dly}, that "before Christ's Ascension, the Disciples had ask'd nothing in his Name, *John* 16. 24. whereas they were taught, that after his Ascension they should offer up all their Prayers in his Name. *John* 14. 13. and *ch.* 16. 23. Now this Prayer, say they, having nothing of his Name in it, could not be design'd to be us'd after his Ascension; and accordingly, they tell us 3^{dly}, that tho' we read in the *Acts of the Apostles* of several Prayers made by the Church, yet we find not any intimation, that they ever us'd this *Form* (b).

Whatever resemblances of Truth these Objections may seem to carry with them at first sight, if we look narrowly into them, we shall find them to be grounded upon Principles as dangerous as false.

For 1st, if because our Saviour hath not in express words commanded this Form of Prayer to be us'd for ever, we conclude that it was only prescrib'd for a time; we must necessa-

(b) *Ch.* 1. 24. -- 2. 42. -- 4. 24. -- 6. 6. -- 8. 15. -- 12. 12. -- 13. 3. -- 20. 36.

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rily allow that whatever Christ hath instituted without limitation of time does not always oblige: and consequently we may declare Christ's Institutions to be null without his Authority, and at that rate cry down *Baptism* and the *Lord's Supper* for temporary Prescriptions as well as the *Lord's Prayer*.

In answer to the 2d Objection, we may observe that to pray *in Christ's Name*, is to pray *in his Mediation*, depending upon his Merits and Intercession for the acceptance of our Prayers: and therefore Prayers may be offer'd up *in Christ's Name*, tho' we do not name him. And as for the *Lord's Prayer*, it is so fram'd, that it is impossible to offer it up, unless it be *in the Name of Christ*; for we have no right nor title to call God *OUR Father*, unless it be thro' the Merits and Mediation of *Jesus Christ*, who hath made us *Heirs of God, and Joint-Heirs with himself*. And therefore Christ's not inserting his own Name in his Prayer, does by no means prove, that he did not design it for a *standing Form*.

And 3dly, as to the Objection of *the Scriptures not once intimating the use of this Prayer, in those places where it speaks of others*; we might answer, that we may as well conclude from the silence of the Scripture, that the Apostles did not baptize, *In the Name of the Father, Son, and Holy Ghost*, as that they did not use this Prayer, since they had as strict a command to do the one as the other. But besides; in all those places, except two, *viz. Acts 1. 24. and ch. 4. 24.* there is nothing else mention'd but that they pray'd; no mention at all of the words of their Prayers; and therefore there is no reason why we should expect a particular intimation of the *Lord's Prayer*. And as for those Prayers mention'd in the afore said places, I do not see how they can prove from thence, that they were offer'd up *in the Name of Christ*.

But lastly it is objected, that "the Words of this Prayer are *improper* to be us'd now; because therein we pray, that *God's Kingdom may come now*, which came many Ages since, *viz. at our Saviour's Ascension* into Heaven.

But in answer to this, I think it sufficient to observe, that tho' the Foundations of *God's Kingdom* were laid then, yet it is not yet compleated: for since we know that all the World must be converted to Christianity, and that the *Jews, Turks, and Infidels* still make up the far greater part of it, we have as much reason upon this account to pray for the *coming of God's Kingdom* now as ever. And if we consider those parts of the World which have already embrac'd Christianity; I can not think it improper to pray that they may sincerely practice what they believe; which conduces much more to the advancement of *God's Kingdom* than a bare Profession does without such practice.

Since therefore from what has been said, it appears that our
Saviour

Saviour prescrib'd the Lord's Prayer as a *standing Form*, and *Introd.* commanded his *Apostles* and other *Disciples* to use it as such; it is not to be suspected but that they observ'd this Command; especially since the Accounts which we have from Antiquity, do (tho' the Scriptures be silent in the matter) fully prove it to have been their constant custom; as appears by a numerous cloud of Witnesses, who conspire in attesting this Truth: of which I shall only instance in a few.

And first *Tertullian* was, without all doubt, of opinion, that Christ deliver'd the Lord's Prayer not as a *Directory* only, but as a *precomposed set Form* to be us'd by all Christians. For he says, (i) *The Son taught us to pray, Our Father, which art in Heaven*, i. e. he taught us to use the Lord's Prayer: and speaking of the same Prayer, he says (k), *Our Lord gave his new Disciples of the new Testament, a new Form of Prayer*. He calls it (l), *The Prayer appointed by Christ*, and (m) *The Prayer appointed by Law* (for so the word *legitima* must be render'd) and the ordinary (i. e. the usual and customary) Prayer, which is to be said before our other Prayers; and upon which, as a Foundation, our other Prayers are to be built; and tells us (n), that the use of it was ordain'd by our Saviour.

St. *Cyprian* (o) tells us, that Christ himself gave us a Form of Prayer, and commanded us to use it; because when we speak to the Father in the Son's Words, we shall be more easily heard; and that (p) there is no Prayer more spiritual or true than the Lord's Prayer. And therefore he (q) most earnestly exhorts men to the use of it as often as they pray.

St. *Cyril of Jerusalem* calls it (r) the Prayer which Christ gave his Disciples, and (s) which God hath taught us.

St. *Chrysostom* calls it (t), the Prayer enjoin'd by Laws, and brought in by Christ.

Optatus takes it for granted, that 'tis commanded (u).

St. *Austin* tells us (x), that our Saviour gave it to the Apostles to the intent that they should use it; that he taught it his Disciples himself, and by them he taught it us; that he dictated it to us as a Lawyer would put words in his Clients Mouth; that it is necessary for all, i. e. such as all were bound to use; and that we cannot be God's Children unless we use it.

St. *Gregory Nyssen* says (y), that Christ shew'd his Disciples how they should pray, by the words of the Lord's Prayer. And *Theodoret* assures us (z), that the Lord's Prayer is a Form

(i) *Adv. Praxeam*. c. 23. p. 514. A. (k) *De Orat.* c. 1. p. 129. A. (l) *Ibid.* (m) *Ibid.* c. 9. p. 133. B. (n) *Ibid.* A. (o) *De Orat. Domin.* p. 139. (p) *Ibid.* (q) *Ibid.* p. 139, 140. (r) *Catech. Mystag.* 5. §. 8. p. 298. lin. 12, &c. (s) *Ibid.* §. 15. p. 300, lin. 24. (t) *Hom.* 2. in 2 *Cor.* Tom. 3. p. 553. lin. 21, 22. (u) *De Scismate Donatist.* l. 4. p. 88. (x) *Ep.* 157. Tom. 2. col. 543. B. & *Serm.* 58. Tom. 5. col. 337. D. E. (y) *De Orat. Domin.* *Orat.* 1. Tom. 1. p. 712. B. (z) *Haret. Fabul.* lib. 5. cap. 28. Tom. 4. p. 316. B.

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Introd. of Prayer, and that *Christ has commanded us to use it*. But Testimonies of this kind are numberless.

If therefore the Judgement of the ancient *Fathers* may be relied on, who knew the practice of the *Apostles* much better than we can pretend to do; we may dare to affirm that the *Apostles* did certainly use the *Lord's Prayer*: And if it be granted that they us'd it, we may reasonably suppose that they join'd in the use of it: For, besides that it is very improbable that a *Christian* Assembly should, in their publick Devotions, omit that Prayer which was the Badge of their Discipleship; the very petitions of the Prayer, running all along in the plural Number, do evidently shew that it was primarily design'd for the joint use of a Congregation.

That the *Christians of the First Centuries* us'd it in their Assemblies, is evident from its being always us'd in the Celebration of the *Lord's Supper* (a), which for some Ages was perform'd every day (b). And *St. Austin* tells us in express words (c), that *it was said at God's Altar every day*. So that without enlarging any more, I shall look upon it as sufficiently prov'd, that the *Apostles* and *Primitive Christians* did joyn in the use of the *Lord's Prayer*: which is one plain argument that they join'd in the use of *precompos'd set Forms* of Prayer. Another argument I shall make use of to prove it is.

2. Their joining in the use of *Psalms*. For we are told *Acts* 16. 25. that *Paul and Silas*, when they were in Prison, *pray'd and sang Praises to God*: And this we must suppose they did audibly, because *the Prisoners heard them*, and consequently they would have disturb'd each other, had they not united in the same Prayers and Praises.

Again, *St. Paul* blames the *Corinthians*, because, when they came together, *every one had a Psalm, had a Doctrine, &c.* *1 Cor.* 14. 26. Where we must not suppose that he forbade the use of *Psalms* in publick Worship, any more than he did the use of *Doctrines &c.* but that he is displeas'd with them for not having the *Psalm* altogether, *i. e.* for not joining in it; that so the whole Congregation might attend one and the same part of Divine Service at the same time. From whence we may conclude that the use of *Psalms* was a customary thing, and that the *Apostle* approv'd of it; only ordering them to join in the use of them, which we may reasonably suppose they did for the future; since we find by the *Apostle's* second Epistle to them that they reform'd their Abuses.

Thus also in his Epistle to the *Ephesians*, *ch.* 5. 19. the A-

(a) *Cyril. Hieros.* as before quoted in (r) and (s) in the foregoing Page. *Hieron. Adv. Pelag. lib.* 3. *cap.* 5. *Tom.* 2. p. 596. *C. August. Epist.* 149. *Tom.* 2. *col.* 505. C. (b) *Cyprian. de Orat. Domin.* p. 147. *Basil. Epist.* 289. *Tom.* 3. p. 279. A. B. (c) *Serm.* 58. *cap.* 10. *Tom.* 5. *col.* 342. F.

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posse exhorts them, to *speake to themselves with Psalms, and Hymns, and Spiritual Songs, singing and making melody in their hearts to the Lord.* And, *Coloss. 3. 16.* he bids them *teach and admonish one another in Psalms, and Hymns and Spiritual Songs, singing with Grace in their hearts to the Lord.* From all which texts of Scripture, and several others that might be alledg'd, we must necessarily conclude, that *joint Psalmody* was instituted by the *Apostles* as a constant part of Divine Worship.

And that the *Primitive Christians* continu'd it, is a thing so notorious, that it seems wholly needless to cite any Testimonies to prove it: I shall therefore only specify such places at the bottom of the page (*d*) as will sufficiently satisfy any that will think it worth their while to consult them.

The Practice therefore of the *Apostles* and *Primitive Christians* in joining in the use of *Psalms*, is another Intimation that they join'd in the use of *precompos'd set Forms* of Prayer. For tho' all *Psalms* be not Prayers, because some of them are not spoken to God; yet 'tis certain a great part of them are, because they are immediately directed to him, as is evident, as well from the *Psalms of David*, as from several Christian Hymns (*e*). And consequently the *Apostles* and *Primitive Christians* by jointly singing such *Psalms* in their Congregations, did join in the use of *precompos'd set Forms* of Prayer. It only remains then that I prove,

3. That they join'd in the use of *divers precompos'd set Forms of Prayer* besides the Lord's Prayer and *Psalms*. And 1st, as to the *Apostles*, we are told that *Peter* and *John* after they had been threaten'd, and commanded not to preach the Gospel, *went to their own company, and reported all that the Chief-Priests and Elders had said unto them. And when they heard that, they lift up their voice to God with one accord, and said, Lord, Thou art God, &c.* Acts 4. 23, 24.

Now in this place we are told, that *the whole Company lift up their voice with one accord, and said* (*i. e.* they join'd altogether with audible voices, in using these words) *Lord, thou art God &c.* which they could not possibly have done, unless the Prayer they us'd was a *precompos'd set Form*. For whatever may be said in favour of joining *mentally* with a Prayer conceiv'd *extempore*; I suppose no body will contend that it is possible for a considerable Congregation to join *vocally* or

(*d*) Plin. *Epist. l. 10. Ep. 97. p. 284.* Oxon. 1703. Euseb. *Eccles. Hist. l. 5. c. 28. p. 196.* A. Just. Mart. *Epist. ad Zen. & Seren. p. 509.* A. Cyril. Hieros. *Catech. 13. §. 3. p. 180. lin. 9. &c. Catech. Mystag. 5. §. 17. p. 300. l. 34. &c.* Socrat. *Hist. Eccl. l. 2. c. 11. p. 89.* A. Athanas. *ad Marcellin. Epist. §. 27. Tom. 1. part. 2. p. 999. B.* All these and many others mention the Church's using *Psalms* in the publick Assemblies, as a Practice that had universally obtain'd from the times of the *Apostles*. (*e*) As St. Ambrose's *Te Deum* and the like.

aloud

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But some may object, that "tho' it is affirm'd that the whole Company lift up their voice and said the Prayer here mention'd; yet 'tis possible that one only might do so in the name of all the rest, who join'd mentally with him tho' not in an audible manner." To this we answer that the Scripture never attributes that to a whole Congregation or Multitude, which is literally true of a single Person only, except in such cases, as the thing related requires the consent of the whole Multitude, but could not conveniently be perform'd or done by every one of them in their own Persons. But I suppose no man will pretend either that it was impossible for the *Apostles and their Company* to lift up their voice and say the Prayer recited in the Context, or that God could not hear or understand them when speaking altogether.

But that which puts the matter out of all doubt is the following Consideration; viz. that the Company is not barely said to have lift up their voice, but to have lift it up [*ἑνωφρονῶντες*] with one accord, or altogether; which Adverb is so plac'd that it cannot be join'd to any other Verb than *ἦγον*; and nothing is more evident than that this Adverb implies and denotes a Conjunction of Persons: And consequently, since it is here applied to all the Company, and particularly to that action of theirs, viz. *their lifting up their voice*; 'tis manifest that they did all of them lift up their respective voices, and that they could not be said to have lift up their voices in that sense which this Objection supposes, viz. by appointing one person to lift up his single voice for them all. For if they did so; then the Historian's words must signify, that *the whole Congregation lift up their voice together, by appointing one Man to lift up his particular voice in conjunction with himself alone*; which is such nonsense as cannot without Blasphemy be imputed to an inspired Writer. So that it is undeniably plain, that the Persons, here said to have been present, utter'd their Prayer *altogether*, and spake all at the same time; and consequently, the Prayer must be a precompos'd set Form.

If any Person should be so extravagant as to imagine, that "the whole Congregation was inspired at that very instant with the same words; and consequently that they might all of them break forth at once, and join vocally in the same Prayer, tho' it were not precompos'd;" we need only reply, that this Assertion is utterly groundless, having neither any shew of reason, nor so much as one example in all History to warrant it.

But it may perhaps be objected that "the Apostles and their Company could have no notice of this unforeseen accident; and therefore could not be prepar'd with such a precompos'd

“pos’d set Form of Thanksgiving; and that it was utter’d so soon after the relation of what had befallen the Apostles, that if it had been compos’d upon that occasion, it seems impossible that Copies of it should have been deliver’d out for the Company to be so far acquainted with it, as immediately to join vocally in it.” To which we answer, 1st, that since we have evidently prov’d, from their *joining vocally* in it, that it must have been a *precompos’d set Form*, it lies upon our Adversaries to answer our Argument, more than it does upon us to account for this difficulty. For a difficulty, tho’ it could not be easily accounted for, is by no means sufficient to confront and overthrow a clear demonstration. But 2^{dly}, this difficulty is not so great as it may at first appear; for there is nothing in the whole Prayer, but what might properly be us’d every day by a Christian Congregation, so long as the Powers of the World were opposing and threatening such as preach’d the Gospel, and the miraculous Gifts of the *Holy Ghost*, continued in the Church. So that those who think this Prayer to have been conceiv’d and us’d on that emergency only, and never either before or after, do, in reality, beg the Question, and take that for granted which they cannot prove. For the Scripture says nothing like it, nor do the Circumstances require it: And therefore ’tis very probable that it was a *standing Form*, well known in the Church, and frequently us’d, as occasion offer’d: And consequently, upon this occasion, on which ’tis manifest it was highly seasonable and proper, they immediately brake forth, and *vocally* utter’d and *jointly* said it, and perhaps added it to their other daily Devotions, which, we may very well suppose, they us’d at the same time, tho’ the Historian takes no notice of it.

There remains still another Objection, which may possibly be made; *viz.* that “the Holy Scriptures, when they relate what was spoken, especially by a Multitude, do not always give us the very words that were spoken, but only the sense of them. And accordingly in this instance, perhaps the Congregation did not jointly offer up that very Prayer which is recorded *Acts 4. 24. &c.* but when they had heard what the Apostles told them, they might all break out at one and the same time into *vocal* Prayer, and every Man utter words much to the same purport, tho’ they might not join in one and the same Form.” But to remove this Objection we need only reflect upon the intolerable Confusion such a practice must of necessity cause. For that they all pray’d *vocally* has been evidently prov’d; If therefore, they did not join in the same Prayer, but offer up every Man different words, tho’ to the same sense, it must necessarily follow that the whole Company would, instead of uniting in their Devotions, interrupt and distract each others Prayers.

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How much more reasonable then is it to believe, that the *Apostles and their Company*, who then pray'd all together *vocally* upon so solemn an occasion, did really use the same Prayer, and *join* in the same Words? And if so then the Argument already offer'd, is a demonstration, that they join'd in a *precompos'd set Form* of Prayer, besides the Lord's Prayer and Psalms.

And that the *Primitive Christians* did very early use *precompos'd set Forms* in their publick Worship, is evident from the names given to their publick Prayers; for they are call'd the *Common Prayer* (f), *Constituted Prayers* (g), and *Solemn Prayers* (h). But that which puts the matter out of all doubt, are the *Liturgies* ascrib'd to St. *Peter*, St. *Mark*, and St. *James*; which, tho' corrupted by latter Ages, are doubtless of great Antiquity. For besides many things which have a strong relish of that Age, that of St. *James* was of great Authority in the Church of *Jerusalem* in St. *Cyril's* time, who has a Comment upon it still extant (i); which St. *Jerom* saies was writ in his younger years (k): now it is not probable that St. *Cyril* would have taken the pains to explain it, unless it had been of general use in the Church; which we can't suppose it could have obtain'd in less then 70 or 80 years: now St. *Cyril* was chosen Bishop of *Jerusalem* either in the year 349 or 351; to which Office, it is very well known, seldom any were promoted before they were pretty well in years; if therefore he writ his Comment upon this Liturgy in his younger years, we can't possibly date it later than the year 340; and then allowing the *Liturgy* to have obtain'd in the Church, about 80 years, it necessarily follows that it must have been compos'd in the year 260, which was not above 160 years after the *Apostolical* Age. 'Tis declar'd by *Proclus* (l) and the 6th *General Council* (m) to be of St. *James's* own composing; And that there are Forms of Worship in it as ancient as the Apostles, seems highly probable; For all the Form, *Sursum Corda*, is there and in St. *Cyril's* Comment; the same is in the Liturgies of *Rome* and *Alexandria*, and in the Constitutions of *Clemens* (n), which all agree are of great Antiquity tho' not so early as they pretend; and St. *Cyprian*, who was living within an 100 years after the Apostles, mentions it as a Form then us'd and receiv'd (o), which *Nicephorus* does also of the *Trisagium* in particular (p). We do not deny but that these Liturgies

(f) *Katai eukai*. Just. Mart. *Apol.* 1. c. 85. p. 124. lin. 28. (g) *Eukai megalyn*. Origen. *contr. Cels.* 1. 6. p. 312. Aug. *Vindel.* 1605. (h) *Preces Solennes*. Cyprian. *de Laps.* p. 132. (i) *Catech. Mystag.* 5. à p. 295. ad p. 301. (k) *Catalog. Scriptor. Eccles.* Tom. 1. p. 317. num. 123. (l) *De Trad. Div. Liturg.* ap. Bonam *de rebus Liturgicis*, l. 1. c. 9. p. 157. (m) *Can. 32. Concil. Tom.* 6. col. 1158. B. (n) *L. 8. c. 12. Tom.* 1. p. 345. E. (o) *De Orat. Domin.* p. 152. (p) *Hist. Eccles.* l. 18. c. 53. Tom. 2. p. 883. B.

may have been interpolated in after times; but that no more overthrows the Antiquity of the Ground-Work of them, than the large Additions to a Building prove there was no House before. It is an easie matter to say that such Liturgies could not be St. *James's* or St. *Mark's*, because of such errors or mistakes and interpolations of things or phrases of latter times: But what then? Is this an Argument that there were no ancient Liturgies in the Churches of *Jerusalem* or *Alexandria*, when so long since as in *Origen's* time (q) we find an entire *Collect* produc'd by him out of the *Alexandrian* Liturgy? And the like may be shew'd as to other Churches, which by degrees came to have their Liturgies much enlarg'd by the devout Additions of some extraordinary Men who had the care of the several Churches afterwards, such as were St. *Basil*, St. *Chrysostom* and others. So that notwithstanding their Interpolations the Liturgies themselves are a plain Demonstration of the use of *divers precompos'd set Forms of Prayer* besides the Lord's Prayer and Psalms even in the *First* and *Second* Centuries. And that in *Constantine's* time the Church us'd such *precompos'd set Forms*, is evident from *Eusebius*, who tells us (r) of *Constantines* composing a Prayer for the use of his Souldiers; and in the next chapter (s) gives us the words of the Prayer, which makes it undeniably plain that it was a *set Form* of Words. If it be said that "*Constantine's* composing a Form is a plain evidence that at that time there were no publick Forms in the Church;" we answer that this Form was only for his *Heathen* Souldiers; for as for his *Christian* Souldiers, the Story tells us (t) that *he gave them liberty to go to Church*. And therefore all that can be gathered from hence is, that the Christian Church had no Form of Prayers for *Heathen* Souldiers; which is no great wonder, since if they had, 'tis very unlikely that they would have us'd it. But that the Church had Forms of Prayer is evident, because he calls the Prayers which *Constantine* us'd in his Court [*ἐκκλησιαστικῶν προσευχῶν*] according to the manner of the Church of God (u) [*ἐκκλησιαστικῶν προσευχῶν*] *Authoriz'd Prayers*; which is the same Title which he gave to that Form which he made for his *Heathen* Souldiers (x): And therefore if by the *Authoriz'd Prayers* which he prescrib'd to the Souldiers, he meant a *Form of Prayer*, as 'tis manifest he did; then by the *Authoriz'd Prayers*, which he us'd in his Court after the manner of the Church of God, he must mean a *Form of Prayers* also: And since he had a *Form of Prayers* in his Court after the manner of the Church, the Church must necessarily have a *Form of Prayers* too.

(q) Orig. in *Jerem. Hom.* 14. Vol. 1. p. 141. Edit. Huet. Rothomag. 1668.
(r) *De vita Constant.* l. 4. c. 19. p. 535. B. (s) *Ibid.* c. 20. p. 535. C. (t) *Ibid.* c. 18. p. 534. D. (u) *Ibid.* c. 17. p. 534. A. (x) *Ibid.* c. 19. p. 535. B.

'Tis plain then that the *Three first Centuries* join'd in the use of *divers precompos'd set Forms of Prayer* besides the Lord's Prayer and Psalms; after which (besides the *Liturgies* of St. *Basil*, St. *Chrysostom* and St. *Ambrose*) we have also undeniable Testimonies of the same (y). *Gregory Nazianzen* says St. *Basil* compos'd *Orders and Forms of Prayer* (z); and St. *Basil* himself, reciting the manner of the publick Service that was us'd in the *Monastical* Oratories of his Institution, says (a) that *nothing was therein done but what was consonant and agreeable to all the Churches of God*. The *Council of Laodicea* expressly provides (b), *That the same Liturgy or Form of Prayers should be always us'd both at the 9th hour and in the Evening*. *Can. 18*. And this *Canon* is taken into the Collection of the *Canons of the Catholick Church*; which Collection was establish'd in the *4th General Council of Calchedon* in the year 451 (c); by which establishment the whole Christian Church was oblig'd to the use of *Liturgies* so far as the Authority of a *General Council* extends.

'Twere very easie to add many other proofs of the same kind, within the compass of time to which those I have already produc'd do belong (d); but the brevity of my design only allows me to mention such as are so obviously plain as to omit of no Objections. To descend into the following Ages is not worth my while; for the greatest Enemies to *precompos'd set Forms of Prayer*, do acknowledge, that in the *4th* and *5th* Centuries, and ever after till the times of the *Reformation*, the *joint use* of them obtain'd all over the Christian World. And therefore I shall take it for granted that what has been already said, is abundantly sufficient to prove that the ancient *Jews*, our *Saviour*, his *Apostles*, and the *Primitive Christians* did join in the use of *precompos'd set Forms of Prayer*. I shall now proceed to prove,

2. *Secondly*, That they never join'd in any other. And 1st, that the ancient *Jews*, our *Saviour* and his *Apostles* never join'd in any other than *precompos'd set Forms* before our Lord's Resurrection, may very well be concluded from our having no ground to think they ever did. For as he that refuses to believe a Matter of Fact, when 'tis attested by a competent number of unexceptionable Witnesses, is always thought to act against the Dictates of Reason; so does that Person act no less against the Dictates of Reason, who believes a Matter of Fact without any Ground. And what Ground can any Man believe a Matter of Fact upon, but the Testimony of those,

(y) See St. *Chrysostom*. *Homil. 18. in 2. ad Corinth. Tom. 3. p. 647. Concil. Carthag. 3. can. 23, Tom. 2. col. 1170. D. Concil. Milev. 2. can. 12. Tom. 2. col. 1540. E. (z) Orat. 20. in Basil. (a) Epist. 63. Tom. 2. p. 848. D. (b) Concil. Tom. 1. col. 1500. B. (c) *Can. 1. Concil. Tom. 4. col. 756. B. (d) See Mr. Bennet's History of the joint use of precompos'd set Forms of Prayer from ch. 8. to ch. 16.**

upon whose Veracity and Judgement in the Case he may safely rely? But what Testimonies can our Adversaries produce in this Case? They cannot pretend to any Proof (either express or by consequence) within this compass of time, of the joint use of Prayers conceiv'd *extempore*, because there is not the lowest degree of Evidence, or so much as a bare probability of it. And therefore they must of necessity acknowledge that the ancient *Jews*, our *Saviour*, and his *Apostles* never *join'd* in any other Prayers than *precompos'd set Forms* before our Lord's Resurrection. It only remains therefore that I prove that they never *join'd* in any others *afterwards*.

And here as for our *Saviour*, we have no particular account of his Praying, between the time of his *Resurrection* and that of his *Ascension*, and therefore can determine nothing of his *joining* therein. But as for the *Apostles* and *Primitive Christians*, we may prove that they never *join'd* in any other than *precompos'd set Forms* after our Lord's Resurrection, by the same way of reasoning as we prov'd they never did before his Resurrection. For unless our Adversaries can bring sufficient Authorities to prove that they *join'd* in the use of Prayers conceiv'd *extempore*, we may very reasonably conclude that they never did.

I know indeed there are some Objections which our Adversaries pick up from words of like sound, and, without considering the Sense or how the Holy Penmen us'd them, urge them for solid Arguments: but these my time will not permit me to examine, nor is it indeed worth my while. I shall only desire it may be consider'd that nothing more betrays the badness of a Cause than when groundless Suppositions are so zealously oppos'd to evident Truth (e).

I shall however mention one thing which is of it self a strong Argument that the *Apostles*, and *Primitive Christians*, did never *join* in any other than *precompos'd set Forms* of Prayer, viz. The Difference between *precompos'd set Forms* of Prayer, and Prayers conceiv'd *extempore* is so very great; and the Alteration from the joint use of the one to the joint use of the other so very remarkable; that 'tis utterly impossible to conceive that if the *joint use of extempore Prayers* had been ever practis'd by the *Apostles* and *First Christians*, it could so soon have been laid aside by every Church in the Christian World; and yet not the least notice to be taken, no opposition to be made, nor so much as a hint given, either of the time or reasons of its being discontinu'd, by any of the ancient Writers whatsoever: but that every Nation that has embrac'd the Christian Faith, should, with a perfect Harmony, without one

(e) For further satisfaction see Mr. Benner's Discourse of the Gift of Prayer, and his History of the Joint Use of Precompos'd set Forms of Prayer, Chap. 18.

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single Exception (as far as the most diligent Search and Information can reach) from the Apostles days to as low a Period of time as our Adversaries can desire, unite and agree in performing their *joint* Worship by the use of *precompos'd set Forms* only. Certainly such an unanimous Practice of Persons at the greatest distance both of time and place, and not only different, but perfectly opposite, in other points of Religion, as well as their civil Interests, is, as I said, a strong Argument that *the joint use of precompos'd set Forms* was fix'd by the *Apostles* in all the Churches they planted, and that by the special Providence of God it has been preserv'd as remarkably as the Christian Sacraments themselves.

Much more might be added, but, that I am satisfied, what has already been said is enough to convince any reasonable and unprejudic'd Person; and to those that are obstinate and bias'd it is in vain to say more. I shall therefore proceed to shew,

II. SECONDLY, That those *precompos'd set Forms* of Prayer, in which they join'd, were such as the respective Congregations were *accustom'd to* and *thoroughly acquainted with*. And upon this I shall endeavour to be very brief, because a little reflection upon what has been said will effectually demonstrate its Truth.

And 1st, as to the practice of the ancient *Jews*, our *Saviour*, and his *Disciples* it cannot be doubted, but that *they were accustom'd to* and *well acquainted* with those *precompos'd set Forms*, which are contain'd in the *Scripture*; and as for their other additional Prayers, the very same Authors from whom we derive our accounts of them, do unanimously agree in attesting, that they were of constant daily use; and consequently the *Jews*, our *Saviour*, and his *Disciples*, could not but be *accustom'd to them*, and *thoroughly acquainted with them*.

The matter therefore is past dispute till the *Gospel-State* commenc'd; and even then also it is equally clear and plain. For it has been largely shewn that the *Apostles* and *Primitive Christians* did constantly use the *Lord's Prayer* and *Psalms*; whereby they must necessarily become *accustom'd to them*, and *thoroughly acquainted with them*.

But then it is objected, that "their *other Prayers*, which "made up a great part of their Divine Service, were not "*stinted impos'd Forms*, but such as the Ministers themselves "*compos'd* and made choice of for their own use in publick." But this may likewise be answer'd with very little trouble; because the same Authorities, which prove that they were *precompos'd set Forms*, do also prove that the respective Congregations were *accustom'd to them*, and *thoroughly acquainted with them*. For since the whole Congregation did *with one accord lift up their voice in an instant, and vocally join* in that Prayer

Prayer which is recorded *Acts* 4. 24 ; since the publick Prayers, which the *Primitive Christians* us'd in the *First* and *Second* Centuries, were call'd *Common Prayers*, *Constituted Prayers*, and *Solemn Prayers*; since the *Liturgy* of *St. James* was of general use in the Church of *Jerusalem* within an 160 years after the *Apostolical Age*; since the Church in *Constantines* time us'd *Authoriz'd* set Forms of Prayer; since the Council of *Laodicea* expressly provides that *the same Liturgy be constantly us'd both at the Ninth hour and in the Evening*; I say, since these things are true; we may appeal to our Adversaries themselves whether it was possible in those and the like cases, for the respective Congregations to be otherwise than *accustom'd* to and thoroughly *acquainted* with those precompos'd set Forms of Prayer in which they *join'd*.

We own indeed that, by reason of the ancient Christians industriously concealing their Mysteries, Copies of their Offices of joint Devotion might not be common: and therefore (except the *Lord's Prayer*, which the *Catechumens* were taught before their Baptism, and the *Psalms*, which they read in their Bibles) none were acquainted with their joint Devotions before they were Baptiz'd, but were forced to learn them by constant attendance upon them, and by the assistance of their Brethren. But the Forms notwithstanding were well known to the main Body of the Congregation; and those very Persons, who at first were strangers to them, did, as well as others, by frequenting the publick Assemblies, attain to a perfect knowledge of them; because they were daily *accustom'd* to them, and consequently in a very short time thoroughly *acquainted* with them. Which was the second thing I was to prove. I come now in the last place to prove,

III. THIRDLY, That the Practice of the ancient *Jews*, our Saviour, his *Apostles*, and the *Primitive Christians*, warrants the *Imposition of a National precompos'd Liturgy*: And this I shall make appear in the following manner.

1. Their Practice proves that *a precompos'd Liturgy was constantly impos'd upon the Laity*. For that, without joining in which 'twas impossible for the *Laity* to hold Church-Communion, was certainly *impos'd* upon the *Laity*: Now their Practice proves that 'twas impossible for the *Laity* to hold Communion with either the *Jewish* or *Christian Church* unless they join'd in *a precompos'd Liturgy*, because *the joint use of a precompos'd Liturgy* was their particular way of Worship; and consequently as many of the *Laity* as held Communion with them, must submit to that way of Worship; and as many as submitted to that way of Worship had *a precompos'd Liturgy impos'd upon them*.

2. Their Practice shews that *a precompos'd Liturgy was impos'd on the Clergy*; i. e. The *Clergy* were oblig'd to the Use

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of a precompos'd Liturgy in their publick Ministrations. For since the use of such a Liturgy was settled amongst them; 'twas undoubtedly expected from the respective *Clergy*, that they should practise accordingly. For any one, that is in the least vers'd in Antiquity, must know how strict the Church-Governours were in those times, and how severely they would animadvert upon such daring Innovators, as should offer to set up their own Fancies in opposition to a settled Rule. So that it is no wonder if in the first Centuries we meet with no Law to establish the use of Liturgies; since those primitive Patterns of obedience look'd upon themselves to be as much oblig'd by the Custom and Practice of the Church, as they could be by the strictest Law. But we find that afterwards, when the Perverseness and Innovations of the *Clergy* gave occasion; the Governours of the Church did, by making Canons on purpose, oblige the *Clergy* to the use of precompos'd Liturgies; as may be seen in the 18th Canon of the Council of *Laodicea*; which, as I have shewn, enjoin'd that *the same Liturgy should be us'd both at the Ninth hour and in the Evening*: Which is as plain an imposition of a precompos'd Liturgy, as ever was or can be made. Thus also the second Council of *Mela* enjoyns (f) that *such Prayers should be us'd by all, as were approv'd on in the Council; and that none should be said in the Church but such as had been approv'd on by the more prudent sort of Persons in a Synod*: which is another as plain imposition of a precompos'd Liturgy as words can express, even upon the *Clergy*.

But tho' neither *Clergy* nor *Laiety* had been thus oblig'd; yet one would think that the Practice of all the ancient *Jews*, our blessed *Saviour* himself, his *Apostles*, and the whole *Christian World* for almost 1500 years together, should be a sufficient Precedent for us to follow still. We may be sure that had they not known the joint use of Liturgies to have been the best way of worshipping God, they would never have practis'd it; but since they did practise it, we ought in Modesty to allow their concurrent Judgements to be too great to be withstood by any Person or Society of Men; and consequently that *their Practice warrants the imposition of a precompos'd Liturgy*.

And if of a *Precompos'd Liturgy*, it does for the same reason warrant the imposition of a *National precompos'd Liturgy*; for it appears from what has been said upon my second Head, that the precompos'd Liturgies of both *Jews* and *Christians* were such as the respective Congregations were *accustom'd* to and thoroughly *acquainted* with: and therefore their practice warrants the imposition of such a precompos'd Liturgy, and consequently of a *National precompos'd Liturgy*. For upon supposition that 'tis expedient for the *Congregations* to be ac-

(f) As before quoted in Note (y) Pag. 14.

custom'd

of a *Precompos'd* Liturgy.

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custom'd to and throughly *acquainted* with the Liturgies, which they join in the use of; 'tis plain that a *whole Nation* may as well have the *same* Liturgy as each *Congregation* may have a *distinct* one. And the Clergy of a *whole Nation* may as well resolve in a *Synod*, or require by a Canon made to that purpose, that the same Liturgy shall be us'd in every part of the Nation; as leave it to the liberty of every particular *Bishop* or *Minister* to choose one for his own *Diocese* or *Congregation*. Nor is such an Imposition of a *National precompos'd* Liturgy any greater grievance to the *Laiety*, then if each *Pastor* impos'd his own *precompos'd* Liturgy or Prayer conceiv'd *extempore* on his respective Flock: because every *precompos'd* Liturgy or *extempore* Prayer is as much *impos'd* and lays as great restraint upon the *Laiety*, as the Imposition of a *National* Liturgy. Nor again is the *Synod's* imposing a *National* Liturgy any grievance to the *Clergy*; since it is done either by their proper *Governour* alone, or else (especially according to our *English* Constitution) by their proper *Governours* join'd with their own *Representatives*: So that such imposition being either what they are bound to comply with in point of Obedience, or else an Act of their own choice, cannot for that reason be any hardship upon them.

Since therefore (to draw to a Conclusion) this Imposition of a *National precompos'd* Liturgy is warranted by the constant practice of all the ancient *Jews*, our *Saviour himself*, his *Apostles* and *Primitive Christians*; and since it is a *Grievance* to neither *Clergy* nor *Laiety*; but appears quite on the other hand, as well from their concurrent Testimonies, as by our own Experience to be so highly expedient, as that there can be no decent or uniform performance of God's Worship without it; our Adversaries themselves must allow it to be necessary.

And if so, they can no longer justify their Separation from the Church of *England*, upon account of its imposing *The Book of Common Prayer* &c. as a *National precompos'd* Liturgy; unless they can shew that, tho' *National precompos'd* Liturgies in general may be lawful; yet there are some things prescribed in that of the Church of *England* which render it unlawful to be comply'd with: Which that they cannot do is, I hope, (tho' only occasionally, yet) sufficiently shewn in the following *Illustration* of it. From which I shall now detain the Reader no longer than to give him some small account of the *Original* of the *Book of Common Prayer* and of those Alterations which were afterwards made in it before it was brought to that Perfection in which we now have it. And this I choose to do here, because I know not where more properly to insert such an Account.

A N
A P P E N D I X
T O T H E
I N T R O D U C T O R Y D I S C O U R S E .

Concerning the *Original* of the *Book of Common-Prayer* and of the several *Alterations* which were afterwards made in it.

Append.
to
Introd.

How the
Liturgy
stood before
the Reformation.

BEFORE the *Reformation*, the Liturgy was only in *Latin*; being a Collection of Prayers made up partly of some Ancient Forms us'd in the Primitive Church, and partly of some others of a later Original, accommodated to the Superstitions which had by various Means crept by Degrees into the Church of *Rome*, and from thence deriv'd to other Churches in Communion with it; like what we may see in the present *Roman Breviary* and *Missal*. And these being established by the Laws of the Land and the Canons of the Church, no other could publickly be made use of; so that those of the *Laiety*, who had not the Advantage of a Learned Education, could not joyn with them or be any otherwise edify'd by them. And besides, they being mixed with *Addresses to the Saints*, *Adoration of the Host*, *Images* &c. a great part of the Worship was in it self Idolatrous and Profane.

What was
done in re-
lation to Li-
turgical
Matters in
K. Henry
the Eighth's
time.

But when the Nation in King *Henry the Eighth's* time was dispos'd to a Reformation, it was thought necessary to correct and amend these Offices; and not only have the Service of the Church in the *English* or *Vulgar* Tongue (that Men might not pretend to *pray with the Spirit only but with the Understanding also*, and that he which occupied the room of the *Unlearned* might understand that unto which he was to say *Amen*, agreeable to *S. Paul's* Precept *1 Cor. 5. 15, 16.*) But also to abolish and take away all that was *Idolatrous* and *Superstitious*, in order to restore the Service of the Church to its primitive Purity. For it was not the design of our Reformers, nor indeed ought it to have been, to introduce a New Form of Worship into the Church, but to correct and amend the Old one;

one; and to purge it from those gross Corruptions which had gradually crept into it, thereby to render the Divine Service more agreeable to the Scriptures and the Doctrine and Practice of the *Primitive Church* in the best and purest Ages of Christianity. In which Reformation they proceeded gradually according as they were able.

And first, the (g) Convocation appointed a Committee A. D. 1537 to compose a Book which was call'd *The godly and pious Institution of a Christian Man*; containing a Declaration of the *Lords Prayer, the Creed, the Ten Commandments, the Sacraments* &c. Which Book was again published A. D. 1540 and 1543, with Corrections and Alterations under the Title of, *A necessary Doctrine and Erudition of any Christian Man*: and, as it is expressed in that Preface, was set forth by the King, with the Advice of his Clergy; the Lords both Spiritual and Temporal, with the Neither House of Parliament, having both seen and liked it well.

Also in the year 1540, a Committee of Bishops and Divines was appointed by King Henry VIII. (at the Petition of the Convocation) to reform the *Rituals and Offices* of the Church. And what was done by this Committee for Reforming the Offices was reconsider'd by the Convocation it self two or three years afterwards, viz. in Febr. 1542³. And in the next year the King and his Clergy order'd the Prayers for *Processions and Litanies* to be put into *English* and to be publicly used. And this is all that appears to have been done in Relation to *Liturgical Matters* in the Reign of King Henry the Eighth.

In the year 1547, the first of King Edward VI, Decemb. 2. the (h) Convocation declar'd their Opinion, *Nullo reclamante*, that the *Communion* ought to be administred to all Persons under both kinds. Whereupon an Act of Parliament was made ordering the *Communion* to be so administred. And then a Committee of Bishops and other Learned Divines was appointed to compose an *Uniform Order of Communion, according to the Rules of Scripture, and the use of the Primitive Church*; which was accordingly done, and is that Form which is printed in Bishop Sparrow's *Collection of Articles, Canons, &c.* p. 17. In the next year 1558, the whole *Service Book* or *Book of Common-Prayer* was compiled by a Select Committee of Bishops and Divines in which the forementioned Office for the *Holy Communion* was inserted with many Alterations and Amendments: And being so fram'd was set forth by the common Agreement and full Assent both of the Parlia-

The Book of Common-Prayer compil'd in the Reign of King Edward VI.

(g) See Dr. Atterbury's *Rights of an English Convocation*, Second Edit. from p. 184. to p. 205. Strype's *Memor. of A. B. Cranmer* p. 52, 53, 54. (h) See Strype's *Memor. of A. B. Cranmer* p. 156, 157.

Append. *ment and Convocations Provincial; i. e. the two Convoca-*
to *tions of the Provinces of Canterbury and York.*

Introd. The Committee appointed to compose this Liturgy were



1. *Thomas Cramer* Arch-bishop of *Canterbury*; who was the principal Promoter of our excellent Reformation; and had a principal Hand not only in compiling the Liturgy, but in all the steps made towards it. He dy'd a Martyr to the Religion of the Reformation which principally by his means had been established in the Church of *England*; being burnt at *Oxford* in the Reign of *Queen Mary*, *Mar. 21. 1556.*

2. *Thomas Goodrick* Bishop of *Ely.*

3. *Henry Holbech* alias *Randes*, Bishop of *Lincoln.*

4. *George Day* Bishop of *Chichester.*

5. *John Skip* Bishop of *Hereford.*

6. *Thomas Thirlby* Bishop of *Westminster.*

7. *Nicolas Ridley* Bishop of *Rockester.* He was esteem'd the ablest Man of all that advanced the Reformation, both for Piety, Learning and Solidity of Judgement. He dy'd a Martyr in *Queen Mary's* Reign, being burnt at *Oxford*, *Octob. 16. 1555.*

8. Dr. *William May* Dean of *St. Paul's London*, and afterwards also Master of *Trinity College* in *Cambridge.*

9. Dr. *John Taylor* Dean, afterwards Bishop, of *Lincoln*; He was depriv'd in the beginning of *Queen Mary's* Reign, and dy'd soon after.

10. Dr. *Simon Hayns* Master of *Queens College* in *Cambridge*, and Dean of *Exeter.*

11. Dr. *John Redman* Master of *Trinity College* in *Cambridge*, and Dean of *Westminster.*

12. Dr. *Richard Cox* Dean of *Christ-Church* in *Oxford*, Almoner and Privy Counsellor to King *Edward VI.* He was depriv'd of all his Preferments in *Queen Mary's* Reign and fled to *Frankford*: From whence returning in the Reign of *Queen Elizabeth* He was consecrated Bishop of *Ely.*

13. Mr. *Thomas Robinson* Arch-deacon of *Leicester.*

So of these thirteen Compilers of the Book of *Common-Prayer*, there were two who were *Martyrs*, and two others who were *Confessors* for their Religion in the Reign of *Queen Mary.* A sure Argument that the Book of *Common-Prayer* contain'd nothing in it agreeable to the Corruptions or Superstitions of the Church of *Rome.*

and confirm'd by
Act of Par-
liament.

Thus was our excellent Liturgy compiled by *Martyrs* and *Confessors* together with divers other Learned *Bishops* and *Divines*; and being revis'd and approv'd by the *Arch-bishops*, *Bishops* and *Clergy* of both the Provinces of *Canterbury* and *York*, was then confirm'd by the King and the three Estates in *Parliament*, (*A. D. 1548, 2d. and 3d. of Ed. VI. ch. 1.*) who gave it this just Encomium, viz. which at this time **BY**

THE

THE 3^D OF THE HOLY GHOST, with uniform Append.
Agreement is of them concluded, set forth &c.

But because some Persons took exceptions at some things contain'd in this Book, (which exceptions as the Parliament assure us, proceeded from Curiosity rather than any worthy Cause;) therefore to give all Persons satisfaction, if it might be, this Book was soon after revis'd and corrected; and there was added to it a *Form and Manner of Consecrating Bishops, Priests and Deacons*; which Book so revis'd was again confirm'd by Parliament (*A. D. 1551, 5th and 6th of Ed. VI.*) and so continued without any farther Alterations to the Death of that pious Prince King *Edward the Sixth*. But both these Acts of Parliament were repeal'd in the first year of Queen *Mary*, as not being agreeable to the *Romish* Superstition which she was resolv'd to introduce.

But in the first year of Queen *Elizabeth* this Act of Queen *Mary's* was repeal'd *A. D. 1558*, and the *Book of Common-Prayer* according to the establishment made in the fifth and sixth years of *K. Edward VI.* was again commanded to be us'd, with one Alteration or Addition of certain Lessons to be us'd on every Sunday in the year, and the *Form of the Litany* altered and corrected, and two Sentences added in the delivery of the Sacrament to the Communicants, and none other, or otherwise.

But the Liturgy continued in this state without any farther Alteration 'till the first year of King *James*; and then after the Conference at *Hampton Court* between that Prince with the Arch-bishop of *Canterbury* and other Bishops and Divines; and Dr. *Reynolds*, with some other Puritans, there were some Forms of *Thanksgiving* added at the end of the *Litany*, and an Addition made to the *Catechism* concerning the Sacraments; the *Catechism* before that time ending with the Answer to that Question which immediately follows the *Lords Prayer*. And in the *Rubrick for Private Baptism* the words *Lawful Minister* were inserted to prevent *Midwives* or *Laymen* from pretending to Baptize; with one or two more small Alterations. And in this state it continued to the time of King *Charles the II.*

Soon after whose *Restoration* it was again revis'd by the whole Clergy in *Convocation*: In which Review several *Lessons* in the *Calendar* were chang'd for others more proper for the Days; The Prayers upon particular Occasions, were disjoyn'd from the *Liturgy*; The Prayer for the *Parliament*, that for all Conditions of men, and the *General Thanksgiving* were added; Several of the *Collects* were alter'd; The *Epistles* and *Gospels* were taken out of the last Translation of the Bible, they being read before according to the Old Translation. The Office for *Baptism of those of Riper Years*, and the *Forms*

to

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and afterwards re-view'd and confirm'd by another Act.

both which Acts were afterwards repeal'd in Q. Mary's Reign.

But the Book of Comm. Prayer was again establish'd in the Reign of Q. Elizabeth.

and some Alterations made in it in the Reign of King James I.

and the whole Book again re-view'd after the Restoration.

Append.
to
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The Compiling,
of our
Liturgy &c.
done by an
Ecclesiastical
and not
a Civil
Power.

of Prayer to be used at Sea were added; together with the Forms of Prayer on the *Martyrdom of King Charles the First*, and the *Restoration of the Royal Family*: In a word, the whole Liturgy was then brought to that State and Perfection in which it now stands, and was thankfully receiv'd and confirm'd by the King and both Houses of Parliament.

Thus have I given a brief Historical Account of the first Compiling the *Book of Common-Prayer*, and of the several Reviews that were afterwards taken of it by our *Bishops* and *Convocations*; one End of which was that *Whosoever will may easily see* (as Bishop Sparrow shews on a like occasion (i)) *the notorious slander which some of the Roman perswasion have endeavour'd to cast upon our Church*; viz. *That her Reformation hath been altogether Lay and Parliamentary*. For it appears by the proceedings observ'd in the Reformation of the Service of the Church, that this Reformation was regularly made by the *Bishops* and *Clergy* in their *Provincial Synods*; the *King* and *Parliament* only establishing by the *Civil Sanction* what was there done by *Ecclesiastical Authority*. "It was indeed, as my Lord Bishop of *Sarum* has excellently well observ'd, (k) "confirm'd by the Authority of Parliament; "and there was good Reason to desire That, to give it the "Force of a *Law*: But the *Authority* of [the Book and] "those changes, is wholly to be deriv'd from the *Convocation*, "who only consulted about them and made them. And the "Parliament did take that care in the enacting them, that "might shew, they did only add the Force of a *Law* to them: "For in passing them it was order'd, that the *Book of Common-Prayer* and *Ordination* should only be read over (and "even that was carry'd upon some Debate; for many, as I "have been told, mov'd that the *Book* should be added to "the *Act*, as it was sent to the *Parliament* from the *Convocation*, without ever reading it: but that seem'd indecent "and too implicate to others) and there was no change made "in a Tittle by *Parliament*. So that they only enacted by a "Law what the *Convocation* had done." And therefore, as his Lordship says in another place (l), "As it were a great "Scandal on the first General Councils to say, that they had "no Authority for what they did, but what they deriv'd from "the *Civil Power*; so is it no less unjust to say, because the "Parliament empower'd (I suppose his Lordship means *ap-prov'd*) some Persons to draw up Forms for the more pure "Administration of the Sacraments, and enacted that these "only should be Lawfully us'd in this Realm, which is the "*Civil Sanction*; that therefore these Persons had no other

(i) Preface to Collection of Articles &c. towards the end. (k) Vindic. of Ordin. of the Ch. of England, p. 53, 54. (l) Pag. 74, 75.

" Authority for what they did. Was it ever heard of that Append.
 " the *Civil Sanction*, which only makes any Constitution to to
 " have the Force of a *Law*, gives it any other *Authority* than Introd.
 " a *Civil* one? The *Prelates* and other *Divines*, that compil'd
 " our Forms of Ordination, did it by Virtue of the *Autho-*
 " *rity* they had from *Christ*, as *Pastors* of his Church; which
 " did impower them to teach the People the pure Word
 " of God, and to administer the Sacraments, and to per-
 " form all Holy Functions, according to the Scripture, the
 " Practice of the Primitive Church, and the Rules of Ex-
 " pediency and Reason; and this they ought to have done,
 " tho' the *Civil Power* had oppos'd it: In which case their
 " Duty had been to have submitted to whatever Severities
 " and Persecutions they might have been put to for the Name
 " of *Christ*, or the Truth of his Gospel. But on the other
 " Hand, when it pleas'd God to turn the Hearts of those
 " which had the chief Power, to set forward this good Work;
 " then they did, as they ought, with all Thankfulness ac-
 " knowledge so great a Blessing, and accept and improve the
 " Authority of the *Civil Power* for adding the Sanction of a
 " *Law* to the Reformation, in all the Parts and Branches of
 " it. So by the Authority they deriv'd from *Christ*, and the
 " Warrant they had by the Scripture and the Primitive Church,
 " these *Prelates* and *Divines* made those Alterations and
 " changes in the *Ordinal*; and the *King* and the *Parliament*,
 " who are vested with the Supreme Legislative Power, ad-
 " ded their Authority to them, to make them obligatory on
 " the Subjects." These excellent Words of this Right Re-
 verend Prelate are a full and compleat Answer to the Ro-
 manist's Cavil of the *Lay Original* of our Liturgy. And I
 cannot but wonder that Others who have wrote exceeding
 well on the *Common-Prayer Book* have not been careful to ob-
 viate this Objection; but have indeed rather given occasion
 for it, by intimating as if the *Book of Common-Prayer* had
 been compil'd by some Persons only by Virtue and Au-
 thority of the *King's Commission*: Whereas it was indeed
 a Committee of the two Houses of *Convocation*, and the Book
 was revis'd and autoriz'd by the whole *Synod* and in a *Synodical Way*, before it receiv'd the *Civil Sanction* from the
King and *Parliament*.

And for this reason I have given a true Account of this Mat-
 ter, that others who are led away by *Erastian* Principles, and
 think that the *Civil Magistrate* only has Authority in Matters of
 Religion, may be convinced that this is not agreeable to the
 Doctrine of our Church; Who declares in her twentieth Ar-
 ticle that the Church (that is the *Ecclesiastical Governours*,
 the *Bishops* and their *Presbyters*; for there may be a Church
 where there is no *Christian Magistrate*) hath Power to decree
 Rites

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Rites and Ceremonies, and Authority in matters of Faith: and affirms again in the thirty seventh Article that, where we attribute to the Queens Majesty the chief Government, we give not to our Princes the Ministering either of Gods Word, or of the Sacraments; but that only Prerogative, which we see to have been given always to all Godly Princes in Holy Scriptures by God himself; that is that they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the CIVIL Sword the Stubborn and evil Doers. Our Liturgy was therefore first established by the *Convocations* or *Provincial Synods* of this Realm, and thereby became obligatory *in Foro Censcencie*; and was then confirm'd and ratify'd by the Supreme Magistrate in *Parliament*, and so also became Obligatory *in Foro Civili*. It has therefore all Authority both *Ecclesiastical* and *Civil*. As it is established by *Ecclesiastical Authority* those who separate themselves and set up another Form of Worship are *Schismatics*; and consequently are guilty of a Damnable Sin, which no *Toleration* granted by the *Civil* Magistrate can authorize or justify. But as it is settled by *Act of Parliament* the separating from it is only an Offence against the *State*; and as such may be pardoned by the State. The *Act of Toleration* therefore (as it is call'd) has freed the Dissenters from being Offenders against the *State*, notwithstanding their Separation from the Worship prescrib'd by the Liturgy: But it by no means excuses them from the *Schism* they have made in the *Church*; they are still guilty of that Sin, and will be so as long as they separate, notwithstanding any *Temporal* Authority to indemnify them.

And here I design'd to have put an end to the Introduction; but having in the first part of it vindicated the use of Liturgies in general, and in this Appendix given an Historical Account of our own; I think I cannot more properly conclude the Whole than with Dr. Comber's excellent and just Encomium of the Latter; by which the Reader will, I doubt not be very well entertain'd, and perhaps be render'd more inquisitive after those Excellencies and Beauties which are here mention'd, and which it is one chief design of the following Treatise to shew. In hopes of this therefore I shall here transcribe the very Words of the Reverend and Learned Author.

A Character of our Liturgy.

"Tho' all Churches in the world (saith he (m)) have and ever had *Forms of Prayer*; yet none was ever blessed with so comprehensive, so exact, and so inoffensive a Composure as Ours: which is so judiciously contriv'd that the Wisest may exercise at once their Knowledge and Devotion; and

(m) Dr. Combers Preface p. 4. of the Folio Edition.

"yet

“yet so plain that the most Ignorant may pray with Under-
 “standing ; so full that nothing is omitted which is fit to be
 “ask’d in publick, and so particular that it compriseth most
 “things which we would ask in private ; and yet so short, as
 “not to tire any that hath true Devotion ; It’s Doctrine is
 “pure and Primitive, It’s Ceremonies so few and innocent,
 “that most of the Christian world agree in them ; It’s Method
 “is exact and natural ; It’s Language significant and perspi-
 “cuous ; most of the Words and Phrases being taken out of
 “the Holy Scriptures, and the rest are the Expressions of the
 “first and purest Ages ; so that whoever takes exception at
 “these must quarrel with the Language of the Holy Ghost,
 “and fall out with the Church in her greatest Innocence ;
 “and in the opinion of the most impartial and excellent *Gro-*
 “*tius* (who was no Member of, nor had any obligation to
 “this Church) the *English* Liturgy comes so near to the Pri-
 “mitive Pattern that none of the Reform’d Churches can
 “compare with it (n).

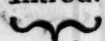
“And if any thing *External* be needful to recommend that
 “which is so glorious *Within* ; We may add that the *Compilers*
 “were All of them Men of great Piety and Learning ; for
 “they were all either Martyrs or Confessors upon the Resti-
 “tution of Popery ; which as it declares their Piety, so doth
 “the Judicious digesting of these Prayers evidence their
 “Learning. For therein a Scholar can discern close Logick,
 “pleasing Rhetorick, pure Divinity, and the very Marrow of
 “the ancient Doctrine and Discipline ; and yet all made so
 “familiar that the Unlearned may safely say *Amen* (o).

“Lastly, all these Excellencies have obtain’d that Uni-
 “versal Reputation which these Prayers enjoy in all the
 “World : so that they are most deservedly admir’d by the
 “*Eastern* Churches, and had in great esteem, by the most
 “eminent *Protestants* beyond Sea (p), who are the most im-
 “partial Judges that can be desir’d. In short, this Liturgy is
 “honour’d by all but the *Romanist* whose Interest it op-
 “poseth, and the *Dissenters* whose Prejudices will not let them
 “see its Lustre. Whence it is that they call That (which the
 “*Papists* Hate because it is *Protestant*) *Superstitious* and *Popish*.
 “But when we consider that the best things in a bad
 “World have the most Enemies ; as it doth not lessen its
 “worth, so it must not bate our Esteem, because it hath ma-
 “licious and misguided Adversaries.

“How endless it is to dispute with these, the little success
 “of the best Arguments, manag’d by the Wisest Men do too
 “sadly testify : Wherefore we shall endeavour to convince
 “the Enemies, by assisting the Friends of our Church Devo-

(n) Grotius *Ep. ad Boet.* (o) 1 Cor. 14. 16. (p) See Durel’s *Def. of Liturgys.*

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"tions: and by drawing that veil which the Ignorance and
"Indevotion of some, and the Passion and Prejudice of others
"have cast over them, represent the Liturgy in it's true and
"native Lustre: which is so lovely and ravishing, that like
"the purest Beautys it needs no supplement of Art and Dref-
"sing, but conquers by its own Attractions, and wins the
"Affections of all but those who do not see it clearly. This
"will be sufficient to shew that whoever desires no more than
"to worship God with Zeal and Knowledge, Spirit and Truth,
"Purity and Sincerity, may do it by these Devout Forms.
"And to this end may the God of Peace give us all meek
"Hearts, quiet Spirits, and devout Affections; and free us
"from all Sloth and Prejudice, that we may have full Churches,
"frequent Prayers, and fervent Charity; that uniting in our
"Prayers here we may all join in his Praises hereafter, for the
"sake of Jesus Christ our Lord. *Amen.*

The End of the *Introductory* Discourse.

CHAP.

CHAP. I. OF THE TABLES, RULES, AND CALENDAR.

PART I.

The Introduction.

THE *Proper Lessons* and *Psalms* being spoken to at large in other parts of this Treatise, there is no need to say any thing particularly concerning the *Tables* that appoint them. I shall therefore pass them by and begin with the *Rule for finding Easter*; which, because it has been objected against as a false Rule, and that of so great Consequence, as to deter Conscientious Ministers from subscribing to the *Book of Common-Prayer*, I shall here take into particular Consideration. Chap. I.

Sect. I. *Of the Rule for finding Easter.*

THE Objection against this Rule is this, That "it often contradicts the other Tables in the *Common-Prayer Book* by which we are directed to find *Easter*, viz. *The Table of Moveable Feasts calculated for Forty Years*, and the *Rule to find Easter for ever*: by both which Tables *Easter* is appointed to be kept sometimes sooner and sometimes later than the Rule we are here speaking of directs: For that says, *that Easter Day is always the first Sunday after the first Full Moon which happens next after the one and twentieth day of March*; but by these two Tables *Easter-Day* is plac'd sometimes sooner and sometimes later than the time there pre-scrib'd; as for instance, in the year 1664, the first full Moon

An Objection against this Rule.

"next

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“next after the one and twentieth day of March happen’d
 “upon *Wednesday* the 15th of *April*, and consequently the
 “*Sunday* following, being the 19th of *April*, ought by this Rule
 “to have been *Easter-Day*: But *Easter* was that year kept
 “above a Month sooner; for if we look into the *Table* to
 “find *Easter* for ever, we shall find that so often as the *Golden*
 “*Number* is 16, and the *Dominical Letter* D, (both which
 “happen’d that year) *Easter-Day* will be *March* the 22^d.
 “and accordingly by the *Table of Moveable Feasts* calculated
 “for *Forty Years*, (I mean that which was then in the *Com-*
 “*mon-Prayer Book* but is now out dated) we may see that
 “*Easter* was kept on that very day. Thus again *A. D.* 1706,
 “according to the *Table of Moveable Feasts* and that for finding
 “*Easter* for ever, *Easter-Day* was kept on the 24th of *March*;
 “but the first Full Moon after the one and twentieth of *March*
 “happen’d that year again upon the 15th of *April*; which
 “being *Monday*, *Easter-Day* according to this Rule ought to
 “have been the *Sunday* following, viz. *April* the 21st; but
 “we have shewn that it was again kept almost a Month be-
 “fore. And as *Easter* is sometimes kept sooner than the
 “Rule directs, so is it also sometimes later; as may be shewn
 “in the years 1709, and 1715. For in the first of these years,
 “viz. 1709, the first Full Moon after the 21st of *March* was
 “*April* the 13th; and the next Sunday after that Full Moon
 “was *April* the 17th, which according to this Rule ought to
 “have been *Easter-Day*; but by the other two Rules *Easter-*
 “*Day* was order’d to be kept on Sunday the 24th of *April*,
 “which was a week later, and so it was observ’d. And thus
 “again *A. D.* 1715, by the two forefaid Rules *Easter-Day* is
 “appointed to be kept on the 17th of *April*; whereas accord-
 “ing to this Rule, (if interpreted according to exact *Astro-*
 “*nomical* Calculation) it ought to be celebrated a week
 “sooner, viz. on *April* the tenth. From these seeming Con-
 “tradictions between these Rules, some People would infer
 “that it is very unreasonable to require an Assent to the Rule
 “since it is so often broken even by the Orders of the Church,
 “at which times they say it is impossible to observe both this
 “and the other Rules, unless we keep two *Easters* in a year.”
 This Objection therefore I shall endeavour to remove, and
 shew, that notwithstanding their seeming Difference, the Rules
 do exactly agree among themselves: But because to do this it
 will be necessary to enquire into the Original of this Rule;
 I shall for that reason in as few words as I can shew upon
 what occasion it was fram’d, and whence it arises that it seems
 different from the rest.

Upon what
 occasion the
 Rule was
 fram’d.

§. 2. It is to be observ’d then that in the first Ages of
 Christianity there arose a great difference between the
 Churches of *Asia* and other Churches, about the Day whereon

Easter

Easter ought to be celebrated: The Churches of *Asia* kept their *Easter* upon the same Day, on which the *Jews* celebrated their *Passover*, viz. upon the 14th day of their First Month, *Nisan*, (which Month began at the New Moon next to the *Vernal Equinox* (a)) and this they did upon what day of the week soever it fell; and were from thence call'd *Quarto-decimans*, or such as keep *Easter* upon the 14th day after the [phases or] appearance of the Moon: Whereas the other Churches, especially those of the *West*, did not follow this Custom, but kept their *Easter* upon the *Sunday following the Jewish Passover*; partly the more to honour the Day, and partly to distinguish between *Jews* and *Christians*. Both Sides pleaded Apostolical Tradition; these latter pretending to derive their Practice from St. *Peter* and St. *Paul*; whilst the others, viz. the *Asiatics* said they imitated the Example of St. *John* (b).

This Difference for a considerable time continu'd with a great deal of Christian Charity and Forbearance; but at length became the Occasion of great Bustles in the Church; which grew to such a height at last, that *Constantine* thought it time to use his Interest and Authority to allay the Heat of the Opposite Parties, and to bring them to a Uniformity of Practice. To which end he got a Canon to be pass'd in the great General Council of *Nice*, That every where the Great Feast of *Easter* should be observ'd upon one and the same day; and that not on the Day of the *Jewish Passover*, but, as had been generally observ'd, upon the *Sunday afterwards*. And that this Dispute might never arise again these *Paschal Canons* were then establish'd. viz.

1. That the One and Twentieth Day of March shall be accounted the *Vernal Equinox*. The Paschal Canons

2. That the Full Moon happening upon, or next after the One and Twentieth Day of March shall be taken for the Full Moon of *Nisan*. pass'd in the Council of Nice.

3. That the Lord's Day next following that Full Moon be *Easter-Day*.

4. But if the Full Moon happen upon a Sunday, *Easter-Day* shall be the Sunday after. (c).

§. 3. Agreeable to these is the Rule for finding *Easter* which we are now discoursing of. But here we must observe that those Fathers order'd the New and Full Moons to be found out by the Cycle of the Moon consisting of 19 years, (invented by *Meton* the *Athenian* (d)) and from its great Usefulness in ascertaining the Moon's Age, as it was thought, for ever, was call'd the *Golden Number*; and was for sometime usually writ-

(a) Joseph. *Antiq. Judaic.* l. 3. c. 10. (b) Euseb. *Hist. Eccl.* l. 5. c. 23, 24. p. 193. &c. (c) Euseb. *in vit. Constant.* l. 3. c. 8. (d) Blondel's *Roman Calendar* Part 1. l. 2. c. 5.

Chap. I.



ten in Letters of Gold. By this Cycle I say the Fathers of the *Nicene Council* order'd the Moon's Age to be found out; which they thought a certain way; since at the end of 19 years the Moon returns to have her Changes on the same Day of the *Solar Year* and Month, whereon they happen'd 19 years before. For which reason the *Cycle* was some time afterwards plac'd in the *Calendar*, in the first Column of every Month, in such manner as that every Number of the *Cycle* should stand against those Days in each Month on which the *New Moons* should happen in that year of the Cycle. But now it is to be noted that tho' at the end of every 19 years the Moon changes on the very same days of the *Solar Months*, on which it chang'd 19 years before; yet the change happens about an hour and a half sooner every 19 years than in the former; which since the time that the *Golden Number* stood in the *Calendar* has made an Alteration of five days: so that tho' the *Golden Number* did at first point out the true *Astronomical Moons*; yet the Moon is now about five days old when by the *Golden Number* we suppose it to be but the *New Moon*; and consequently the *Full Moon* happens five days later according to the *Golden Number* than it does in reality.

And this is
the Reason
why Easter is
kept some-
times soon-
er and some-
times later
than this
Rule seems
to direct.

And this is the Reason why *Easter* is so often kept a Week later than the Rule seems to direct, as may be made plain by giving one Instance. In the year 1715, the first *Astronomical Full Moon* after the 21st of *March* will be on the sixth of *April*; and the *Sunday* following that, will be the tenth; which, if we were to go according to exact *Astronomical* Calculation, ought to be *Easter-Day*: But if we are guided by the *Golden Number*, *Easter* cannot be kept till a week afterwards: for the *Golden Number* for that year is 6, which stands against *March* the 28th, and points out that for the First day of the *New Moon*, from whence we must reckon 14 days inclusive for the *Full Moon*; which happening upon the tenth of *April*, and that being *Sunday*, *Easter-Day* cannot be till the *Sunday* after. The same Reason is to be given why *Easter-Day* is kept sometimes before the *Full Moon* after the one and twentieth of *March*, as may be seen by an Example drawn from the year 1706. In that year, as I have already shewed the first *Sunday* after the first *Full Moon* next after the one and twentieth day of *March*, according to the Computation of the Moon in the *Heavens*, was the 21st of *April*; but *Easter-Day* was notwithstanding kept on the 24th of *March*, which was almost a Month before. The Reason of which is this: The *Astronomical Moon* which that year began in *March* was *New* the fourth day of that Month; and consequently the *Full Moon* was on *March* the 17th; which being before the one and twentieth, if we had gone according to the Moon in the *Heavens*, we must have waited for

for the *Sunday after the next Full Moon*, which, as I said before was the 21st of *April*, before we could have had an *Easter*. But being guided by the *Golden Number* we observ'd it otherwise: For the *Golden Number* for that year was 16, which points out the 8th of *March* for the Day of the *New Moon*; which being five days later than the Real New Moon, the *Full Moon* according to this Computation must also be five days later than the Real Full Moon: So that tho' the Real *Full Moon* happen'd before the one and twentieth of *March*, and so could not be the *Paschal Full Moon*; yet the Full Moon according to this Computation happen'd after the one and twentieth of *March*, (i. e. after the day began) and so might be, and was, the *Paschal Full Moon*; for *Easter-Day* was observ'd the *Sunday* afterwards.

§. 4. These Instances are sufficient to shew how it comes to pass that *Easter* is sometimes sooner and sometimes later than the Rule seems to direct; and that there is no Contradiction between this and the other Rules for finding *Easter*: for when the Rule says that *Easter-Day is the first Sunday after the first Full Moon next after the one and twentieth day of March*; it does not direct us to enquire when the *Astronomical Full Moon* happens; but to find out the Full Moon by the *Golden Number* in the *Calendar*; which must be done thus. Having found the *Golden Number* for the Year, we must look into the *Calendar* for *March 8*, and search from thence to *April 5*,** in the first Column before the Days of the Month, till we find that Number; and that day against which the *Golden Number* stands, is the *New Moon* by which *Easter* is to be found that year. Then we must count from that day fourteen days inclusive, which is the *Full Moon*; and the *Sunday* after (which we shall find by the *Dominical Letter*) is *Easter-Day*: only if the *Full Moon happens upon a Sunday*, *Easter-Day is the Sunday after*. And if we observe this Method we shall always find this Rule agree exactly with the others: for the *first Sunday after the first Full Moon next after the one and twentieth of March* (if the *Full Moon* be thus found out) will always be the same day with that which the *Table of Moveable Feasts* and the *Rule to find Easter for ever* appoint for *Easter-Day*. And indeed it is impossible it should be otherwise, since the *Rule to find Easter for ever* is

No Contradiction between this and the other Rules for finding Easter.

** The Reason why we must search between *March 8* and *April 5*, for the *Golden Number* is, because from the 8th of *March* to the 21st, are just 14 days inclusive: and therefore if a *New Moon* happens before the 8th of *March*, its 14th day or *Full Moon* must be before the one and twentieth. And if a *New Moon* happen on any day after the 5th of *April*, the 14th day of that Moon cannot be the first but the second *Full Moon* after the one and twentieth of *March*. Therefore the 8th of *March* and 14th of *April* are call'd the *Paschal* or *Easter Terms* or *Limits*, because the *New Moon* by whose 14th day *Easter* is found, must fall between those Days.

Chap. I. fram'd out of those two Columns in the *Calendar*, viz. the *Golden Number* and *Dominical Letters*; and whatever day is found by that Rule to be *Easter-Day* is always set down as *Easter-Day* in the *Table of Moveable Feasts*. I need not give any Instances, because any one that will observe the method here laid down (if he has a mind to try it) cannot mistake.

The Full Moon hap-
pening upon
the 21st of
March to be
understood as
happening
after it.

§. 5. I shall only observe that that part of this Rule which mentions the *Full Moon's happening after the one and twentieth day of March*, must be understood *inclusive* of that day; so that if the *Full Moon*, i. e. the *Fourteenth day* of the Moon happens upon the 21st of *March*, it is the same thing as if it happens *after*; for it happens after the day is begun. And if it were not so, *Easter-Day* could never fall upon *March 22^d*, as, it appears by the Table, it has done and may do again. And this the Rule it self plainly intimates; for after it has said that *Easter-Day* is the *first Sunday after the first Full Moon &c.* lest we should mistake, and whenever the Full Moon happens on a *Sunday*, should observe *Easter-Day* upon that same day; it adds a Caution that *if the Full Moon happens upon a Sunday, Easter-Day shall be the Sunday after*. From whence we may conclude that if the *Full Moon* which happens upon the one and twentieth day of *March* might not be understood as happening *after* that day; some such Caution would also have been added in relation to that; (especially since this, if any thing, makes a *Month's* Difference, and the other but a *Weeks*;) and therefore since there is no such Caution added, we are to understand that part of the Rule *inclusive*; i. e. *That Easter-Day is always the first Sunday after the first Full Moon which happens upon or next after the one and twentieth day of March*; as the *Second* of the *Nicene Canons* above mention'd expressly declares.

This Rule,
tho' the
same with
the *Nicene*
Canons, does
not yet an-
swer the de-
sign of them.

§. 6. Having thus said what I think sufficient to reconcile the Rules for finding *Easter*, and to shew that our Church in appointing the time of that great Feast is exactly conformable to the Letter of the *Nicene Canons*; I shall now add one Paragraph more to shew that we notwithstanding frequently observe it at a very different time from what the Fathers of that Council intended. For it is very manifest that they design'd that the first Full Moon after the *Vernal Equinox* should be the *Paschal Full Moon*; (for otherwise they knew that the Resurrection of our Blessed Lord could not be commemorated at the time it happen'd :) But then for want of better skill in *Astronomy* in those times, they confin'd the *Equinox* to the 21st of *March*; which being now 11 or 12 days sooner, viz. on the 9th or 10th of *March*, it must necessarily happen that the *first Full Moon* after the 21st of *March* will be often different from the *first Full Moon* after the *Vernal Equinox*. And therefore whoever observes *Easter* according

to the letter of the *Nicene* Canons, can't always observe it according to the intent of those Fathers. But as soon as ever the Canons were pass'd, the whole Catholick Church was very strict in adhering to them; and so tender of the Authority of them, that about 200 years after the *Nicene* Council this following Table was drawn up by *Dionysius Exiguus* a *Roman*; wherein are express'd all those days on which the first Full Moons after the one and twentieth of *March* happen in all the 19 years of the *Lunar Cycle*; which was so well approv'd of, that by a Council of *Chalcedon* holden a little after, it was agreed that the Sunday next following the *Paschal Limits* answering the *Golden Numbers*, as they are express'd in this Table, should be *Easter-Day*; and that whosoever celebrated *Easter* on any other day should be accounted an Heretick.

According to this Table was *Easter* observ'd from the year of Christ 534 or thereabouts, till the year 1582; at which time Pope Gregory XIII reform'd the Calendar, and brought back the *Vernal Equinox* to the 21st of *March*, as it was at the time of the *Nicene* Council. So that the *Roman* Church, keeping their *Easter* on the first Sunday after the first Full Moon next after the 21st of *March*, as their Calendar is now reform'd, observes it exactly according to the use of the Primitive Church. As for Instance, In the year 1709, the first Full Moon after the *Vernal Equinox* was on *March* the 14th in our account, but on the 25th in the *Gregorian*; and the Sunday following, being our 20th day but their 31st, was also *Easter-Day* in the *Foreign* Account; but our *Easter* was five Weeks later. So again in the year 1717, the first Full Moon after the *Vernal Equinox* will be on *March* the 16th; and the next day, being Sunday, ought to be *Easter-Day*, and will be so in the *Foreign* Account, but our

Easter will be again five Weeks later: for the *Golden Number* for that year being 8, the *Paschal Limit* (as we find in the Table) is *April* the 18th; which being *Thursday*, the next Sunday will be *April* the 21st. From both which Instances it is very evident that if we observe the Letter of the first *Nicene* Canon, we must very often celebrate the greatest Festival of our Church above a Month later than the Time in-

The *Paschal Limits* answering the *Golden Numbers*.

Gold. Numb.	The <i>Paschal Limits</i> .
1	<i>April</i> 5.
2	<i>March</i> 25.
3	<i>April</i> 13.
4	<i>April</i> 2.
5	<i>March</i> 22.
6	<i>April</i> 10.
7	<i>March</i> 30.
8	<i>April</i> 18.
9	<i>April</i> 7.
10	<i>March</i> 27.
11	<i>April</i> 15.
12	<i>April</i> 4.
13	<i>March</i> 24.
14	<i>April</i> 12.
15	<i>April</i> 1.
16	<i>March</i> 21.
17	<i>April</i> 9.
18	<i>March</i> 29.
19	<i>April</i> 17.

Chap. 1.



tended even by those Fathers who made that Canon. And therefore (I speak it with the humblest Submission) I think it is very well worth considering, whether it would not be proper to reform our vulgar and erroneous Computation, and to correct our Calendar in such manner that our *Months* and *Days* might be made correspondent to the Sun's true Place and Motion, and *Easter* be exactly kept according to the Intentions of the Fathers of the Primitive Church.

SECT. 2. Of the Golden Number.

AFTER the Rule for finding Easter, is inserted an Account *when the rest of the Moveable Feasts and Holy-Days begin*; and after that follow certain *Tables* relating to the *Feasts* and *Vigils* observ'd in the Church of England, and other *Days of Fasting and Abstinence*, with an Account of certain *Solemn Days for which particular Services are appointed*: But these and every thing relating to them I shall have a more convenient opportunity to treat of hereafter; and therefore shall pass on now to the *Table of Moveable Feasts calculated for Fourty Years*; where it may be expected I should speak of three things, therein mention'd, viz. the *Golden Number*, the *Epact*, and the *Dominical Letter*; and of these the first that offers it self is the *Golden Number*: Of this therefore in the first place.

By whom invented, and why call'd Golden Number, &c.

§. 2. And this, as we have already hinted, was invented long before our Saviour's Nativity by *Meton the Athenian*, from whence it was styl'd the *Metonick Cycle*; till afterwards it chang'd its Name, being either from its great usefulness in ascertaining the Moons Age, or else from its being written in Letters of Gold call'd the *Golden Number*; tho' sometimes, for the first of these Reasons, it is call'd the *Cycle of the Moon*.

The Occasion of it; and how invented.

§. 3. The *Occasion* of this Cycle was this: It having been observ'd that at the end of 19 years the Moon return'd to have her Changes on the same Days of the *Solar Year* and Month whereon they happen'd 19 Years before; It was thought that by the use of a Cycle consisting of 19 Numbers, the Time of the *New Moons* every Year might be found out, without the help of *Astronomical Tables*, after this manner. They observ'd on what Day of each *Calendar Month* the New Moon fell in each year of the Cycle; and to the said Days they set respectively the Number of the said Year. Thus observing that the New Moons in the First Year of the Cycle fell on *January 23d, Febr. 21st, March 23d &c.* they set the Number 1. to the said Days. And in like manner observing that in the second Year of the Cycle, the New Moons fell on *January 12th, Febr. 10th. March 12th &c.* to the said Days they set the Number 2. And after this method they went through

through all the 19 years of the Cycle as may be seen in the *Part I.*
 Calendar of most Common-Prayer Books.

§. 4. The Golden Numbers being thus placed, it was easy *The Use*
 to find what Day of any Month in the Year given the New *of it.*
 Moon would fall upon, it being known to what Year of the
 Moons Cycle the Year given answer'd. Thus for instance, if
 we want to know what Day of *March* the New Moon fell
 upon in the year 354, we must enquire what was the *Golden*
Number for that Year: Now the Golden Number for that
 Year being 13, we must look for 13 in the first Column of
 the Month of *March*; and there we shall find it set against
 the 11th Day; whereby we know that the New Moon fell
 that year on the 11th Day of *March*.

§. 5. And by this method the New Moon could be found *How to find*
 with accuracy enough at the time of the *Nicene Council*, for- *the N. Moon*
 asmuch as the Golden Number did then shew the Day (*i. e.* *at present by*
 the *Nuchthemeron*) upon which the New Moon fell out. *the Golden*
Number.
 And hereupon is founded the *Rule* of the *Nicene Council* for
 finding *Easter*, as has been already shew'd. But here it is to
 be observ'd that the Golden Numbers do not now shew the
 Days whereon the New Moons fall. For the *Cycle of the*
Moon is less than 19 *Julian Years*, by one Hour, 27 Minutes
 and almost 32 Seconds: Whence it comes to pass, that al-
 tho' the New Moons fall again upon the same Days, as they
 did 19 Years before, yet they fall not on the same *Hour* of
 the Day or *Nuchthemeron*, but one Hour, 27 Minutes, and
 almost 32 Seconds sooner. And this difference arising in a-
 bout 312 Years to a whole Day; it must follow that the New
 Moon, after every 312 Years, will fall a whole Day (*i. e.* *Nuch-*
themeron) sooner. So that for this Reason the New Moons fall
 four Days sooner now than they did at the time of the *Ni-*
cene Council. Which being observ'd, the Day (*i. e.* the
Nuchthemeron, tho' not the Hour of it) may still be found
 out by the Golden Numbers. Thus for instance, if we would
 know on what Day in *December* the New Moon will fall this
 Year, *viz.* 1713, we must look for the Number 4, which is
 the *Golden Number* for this Year, in the first Column of the
 Calendar in the Month of *December*; and that we shall find
 to be plac'd against *December* the 10th; from which if we
 count four Days upwards, *i. e.* five Days inclusive we shall fix
 upon *December* the 6th for the day of the New Moon; which
 is the very day on which the New Moon will happen in that
 Month.

§. 6. I shall add no more on this Head than to shew how *To find the*
 we may find the Golden Number for any Year. And this is *Golden*
 done by adding 1 (††) to the given Year of Christ and then di- *Number of*
any Year.

(††) The Reason of adding 1 is; because the *Era* of Christ began in the second
 Year of the Cycle.

Chap. I. viding the Sum by 19. If after the Division nothing remains over, then the Golden Number is 19; but if any Number remains over, then the said Remainder is the Golden Number for that Year. For Instance, I would know the Golden Number for this Year 1713. And by this method I find it to be 4: for 1712 and 1 (i. e. 1713) being divided by 19 there will remain 4. And thus much for the *Cycle of the Moon*.

Sect. 3. Of the Epacts.

The Lunar
Year how
compused.

THE *Lunar Year* consists of 12 *Lunar Months*, i. e. 12 Months consisting of about 29 days and a half each. In which space of time the Moon returns to her Conjunction with the Sun: that is, from one New Moon to the next New Moon are very near 29 days and a half. But to avoid Fractions, the Computists allow 30 days to one Moon and 29 to another: So that in Twelve Moons Six are computed to have 30 days each, and the other Six but 29 days each. Thus beginning the Year with *March*, (for that was the ancient Custom) they allow'd 30 days for the Moon in *March*, and 29 for that in *April*; and 30 again for *May*, and 29 for *June*, &c. according to the old verses,

*Impar Luna Pari, Par fiet in Impare Mense;
In quo completur Mensi Lunatio detur.*

For the First, Third, Fifth, Seventh, Ninth, and Eleventh Months, which are call'd [*Impares Menses*] or *Unequal Months*, have their Moons according to Computation of 30 days each, which are therefore call'd [*Pares Lunæ*] *Equal Moons*: But the Second, Fourth, Sixth, Eighth, Tenth, and Twelfth Months, which are call'd [*Pares Menses*] *Equal Months*, have their Moons but 29 days each, which are call'd [*Impares Lunæ*] or *Unequal Moons*.

The Occasi-
on of the
Epact.

§. 2. Now these Twelve Moons of 30 and 29 days alternate, making up but 354 days in all; the whole *Lunar Year* must consequently be 11 days shorter than the *Solar Year*, which consists of 365 days. So that supposing the New Moon to be on the first day of *March* in any year; in the next year the New Moon will happen 11 days before the first of *March*, viz. *Febr. 18*. Therefore to know the Age of the Moon on the first of *March* that year, we add an *Epact*, i. e. an intercalar Number of 11 days; the *Lunar Month* being that year 11 days before the *Solar*. Then again at the end of the next year, the New Moon will fall 11 days sooner than it did at the end of the foregoing year, viz. on *Febr. the 7th*; for which reason we add 11 days more for the *Epact* of the next year, which makes it 22. The year after this the Moon will again fall short of the time whereon it happen'd in the foregoing

foregoing year 11 days more; which being added to 22, the *Epact* of the year past, the whole will make 33, that is one whole Moon and three days over: So that in that year we compute 13 Moons (*viz.* 12 common Moons of 30 and 29 days alternate, and an intercalar one of 30 days) and take the odd three days for the *Epact* of the next year; and then proceed in the same manner again by adding 11 at the end of every year; always observing, when the Number rises above 30, to add an Intercalar Moon to that year, and to retain the remaining Number for the *Epact* of the next.

§. 3. Thus have we 19 *Epacts* following one another in course by the adding of 11 days every year in the following Manner. 11. 22. 33. 14. 25. 36. 17. 28. 39. 20. 31. 12. 23. 34. How the *Epacts* answer to the Golden Number.

15. 26. 37. 18. 29. And here it must be observ'd that the first year of the Cycle answers to the Golden Number 1. *viz.* when the Golden Number is 1, the *Epact* is 11, when the Golden Number is 2 the *Epact* is 22, and when the Golden Number is 3, the *Epact* is also 3; and so on. It is also to be noted that when the Golden Number is 3. 6. 9. 12. 15. or 18; that is, any Number that may be divided by 3, the Golden Number and *Epact* are the same. In the Cycle of *Epacts* as I have noted them in the numbers 33. 36.

39. 31. 34. 37. the Figures that have a dot under them are not put as belonging to the *Epact*; but only denote that in those years there is an *Intercalar* or 13th Month of 30 days added to the year before; but the *Epacts* for those years are 3. 6. 9. 1. 4. 7. and are so numbred in the Column of *Epacts* in the Table we are discoursing of. After the *Epact* 29, the Cycle begins again at 11; this *Intercalar* or Additional Moon in that last year having but 29 days: there being but 29 days wanting in that last year to make up the last *Intercalar* Moon, and to bring the Sun and Moon to the same Conjunctions on the same days of the Month as when the Cycle began. So in the *Lunar Cycle* or *Cycle of Golden Numbers* there are 12 years, *viz.* 1. 2. 4. 5. 7. 8. 10. 12. 13. 15. 16. 18. which contain but 12 Moons each; *i. e.* there are in those years but 12 Moons between one *Easter* and the next. In the other 7 years of the Cycle, *viz.* when the Golden Number are 3. 6. 9. 11. 14. 17. 19. there are 13 Moons between one *Easter* and the next, which are compos'd out of the *Epacts* or *Intercalary Days*, *viz.* those 11 days in each year, by which the Moon falls short of the *Solar Course*; which *Epacts* or *Intercalar* days make in the last year just one Moon of 29 days, and so compleat the Cycle. So that the Cycle of *Epacts* and *Golden Number* are but as one, and serve to one and the same purpose. The *Golden Number* denoting what year it is of

Chap. I.

How to find
the Epact.

the Cycle; and the *Epact* shewing the distance of the *Solar* year from the *Lunar* in any year of the same Cycle.

§. 4. The readiest way to find the *Epact* is by the *Golden Number*: For if the *Golden Number* be 3, or a Number to be divided by 3, the *Epact* (as I have already observ'd) is the same: if it be any other Number as 4. 5. 7. or 8, consider how many Numbers it is more than the last Number to be divided by 3, and add so many times 11 to it, casting away 30 as often as there is occasion, and it gives the *Epact*. Now there can be but two Numbers between the Number to be divided by 3, and the next Number to be so divided; and consequently there can never be occasion to add more than two *elevens* to the last Number that may be divided by 3. Thus, if the *Golden Number* be 7, (*i. e.* one more than 6, the last Number before it to be divided by 3,) add 11 to 6, and it makes 17, which is the *Epact* of that year. Or if the *Golden Number* be 17, (*i. e.* two more than 15, the last Number before it to be divided by 3) add twice 11 or 22 to 15, and it makes 37; from which, if we cast away 30, there will remain 7 for the *Epact* that year. One *Epact* always exceeding the foregoing by 11; But we must always mind to cast away 30 whenever the Numbers which are added together exceed it; except in the last year when the *Epact* is 29; and then having added 11 we cast away but 29, to make the *Epact* for the next year or first year of the Cycle; because as has been observ'd, that Intercalar Month has but 29 days.

The Use of
the Epact to
find the Age
of the Moon.

§. 5. As by the *Golden Number* we discover the *Ecclesiastical Moons* by which all Moveable Feasts are to be found, so by the *Epact* we discover the true *Astronomical Moons* very near, *i. e.* within a day over or under, which may be sufficient for common use, and no Cycle can be found nearer. The method of doing which is this: If we would know how old the Moon is on any day of a Month; we must add unto that day the *Epact* and as many days more as there are Months from *March* to that Month inclusive; (††) out of which having subtracted 30, the Age of the Moon remaineth; *i. e.* whatever Number remains after the whole has been divided by 30, so many days old is the Moon: if nothing remains the Moon changes that day. Thus for instance, if we would know what the Age of the Moon will be the 27th of *November* this present year 1713, we must enquire after this manner; The *Golden Number* is 4, and consequently by the aforesaid Rule, the *Epact* is 14: to 14 therefore we must add 27, the day of the Month, and 9 more the Number of the

(††) The Reason of which is, because the *Epact* increaseth every Year 11 Days; which being almost one Day for every Month, therefore we add the number of the Month from March inclusive.

Month inclusive from *March*; which three Numbers being added together, make up the Number 50; from which if we subtract 30 (the Moon having so many days in *November* that being an *unequal Month*) there will remain 20, which will appear to be the Age of the Moon on that day. Part 1.

§. 6. The Reason why the Epacts shew the Moons Age truer than the *Golden Number* is, because the *Golden Number* being affix'd to the *Ecclesiastical* Calendar, cannot be chang'd or remov'd to other days than those against which they already stand, unless by publick Authority. But the *Epacts*, being not so affix'd, have been chang'd from time to time by the Computists, as they saw occasion to make such Alterations, in order to make the Computations agreeable to the Course of the Moon in the Heavens. For tho' in the space of 19 years the Moon returns to have her Conjunction with the Sun on the same days; yet those Conjunctions fall out about an hour and half earlier in the succeeding 19 years than they did in the foregoing; which, as has been calculated, makes a whole Day's difference in a little more than 312 years. Therefore the Computists have once in a little more than that time chang'd the old Course of the Epacts, and substituted another in its room: to which Cause it is owing that they still notify the New Moons to us according to the real Conjunction of the Luminaries in the Heavens, and have not fail'd us as the *Golden Numbers* have done. *why the Epacts shew the Moons Age truer than the Golden Number.*

Sect. 4. Of the Cycle of the Dominical Letters, commonly call'd the Cycle of the Sun.

THE *Cycle of the Sun* is very improperly so call'd since it relates not to the course of the *Sun*; but to the Course of the *Dominical* or *Sunday Letter*; and ought therefore to be call'd the *Cycle of the Sunday Letter*. *The Cycle of the Sun improperly so call'd.*

§. 2. The Use of the Cycle arises from the Custom of assigning in the Calendar to each day of the Week, one of the first seven Letters of the Alphabet: *A* being always affix'd to *Jan. the 1st*, whatever day of the Week it be; *B* to *Jan. 2d*; *C* to *Jan. 3d*; and so in order *G* to *Jan. the 7th*. After which the same Letters are repeated again; *A* being affix'd to *Jan. the 8th*, and so on. According to this method there being 52 Weeks in a Year, the said Letters are repeated 52 times in the Calendar. And were there just 52 Weeks the Letter *G* would belong to the last day of the Year, as the Letter *A* does to the first: and consequently that Letter which was at first constituted the *Sunday Letter* (and the same is to be understood of the other days of the Week) would always have been so; and there would have been no change of the *Sunday Letter*. But one Year consisting *The Use of the Cycle.*

Chap. I. ing of 52 Weeks and an odd day over, hence it comes to pass, that the Letter *A* belongs to the last, as well as to the first, day of every Year. For altho' every *Leap Year* consists of 366 days, *i. e.* of two days over 52 Weeks, yet it is not usual to add a Letter more, *viz.* *B* at the end of the Year, but instead thereof to repeat the Letter *C*, which stands against *Feb.* the 28th, and affix it again to the *Intercalated* day, *Feb.* the 29th (**). By which means the said seven Letters of the Alphabet remain affix'd to the same days of a *Leap Year*, as of a *Common Year*, thro' all the whole Calendar both before and after. The Letter *A* then thus always belonging to the old year and first of the new, it thence comes to pass that there is a Change made as to the *Sunday Letter* in a backward Order, *i. e.* supposing *G* to be the *Sunday Letter* one year, *F* will be so the next, and so on.

A single Change of the Sunday Letter in the Common Years and a double one in Leap Years.

§. 3. Now were there but this single Change, *Sunday* would be denoted by each of the seven Letters every seven Years, and so the Cycle of the *Sunday Letter* would consist of no more than seven Years. But now there being in every fourth or *Leap Year* two days above 52 Weeks; hence it comes to pass that there is every such Year a double Change made as to the *Sunday Letter*. For as the odd single day above 52 Weeks in a *Common Year* makes the first *Sunday* in *January* to shift from that which was the *Sunday Letter* in the foregoing Year to the next Letter to it in a backward Order; so a day being *Intercalated* every *Leap Year* at the end of *February*, and the Letter *C* being affix'd to the 29th, as well as the 28th day of that Month, does also make the first *Sunday* in *March* to shift from that which was the *Sunday Letter* in *February* to the next Letter to it in a retrograde Order. So that if in a *Leap Year* *F* be the *Sunday Letter* for *January* and *February*; *E* will be the *Sunday Letter* for all the rest of the Year, and *D* for the Year following: by reason of which double change in every Fourth or *Leap Year* it comes to pass that the Cycle of the *Sunday Letter* consists of four times Seven Years; *i. e.* it does not proceed in the same Course it did before, under 28 Years; but after that Number of Years it's Course or Order is the same as it was before: as may be seen in the Column of *Dominical Letter* in the Table of *Movable Feasts* calculated for Forty Years.

Why the Cycle consists of Twenty eight years.

How to find the Dominical Letter.

§. 4. To find out the *Sunday Letter* for any year we must do thus: To the year of our Lord we must add 9 (for the *Era* of Christ began in the tenth Year of the Cycle) and then divide the Summ by 28. If any of the Dividend re-

(**) In the Common Almanacks the Letter *F* is repeated at the 26th of February, which was formerly always call'd the *Intercalated Day*; but our Church at present seems to make the 29th of February the *Intercalated Day*, as shall be shewn hereafter, when I treat of the time of keeping St. Matthias's Day.

mains,

mains, the said Remainder shews the year of the Cycle sought; if nothing remains of the Dividend, then it is the last or 28th year of the Cycle. Thus for instance, to find out the *Dominical Letter* for the present year 1713, we must add to the year 9 which makes up 1722 which being divided by 28 there will remain 14; which denotes it to be the 14th year of the Cycle, and consequently that (beginning from G. F. which is the first year of the Cycle). D is the *Sunday Letter*.

SECT. 5. Of the Table to find Easter for ever.

WHEN the *Nicene Council* had settled the true time for keeping *Easter* in the method set down in the first Sect. of this Chapter; the Bishop of *Alexandria* (for the *Egyptians* at that time excell'd in the Knowledge of *Astronomy*) was appointed to give notice of *Easter-Day* to the Pope and other Patriarchs, to be notify'd by them to the *Metropolitans*, and by them again to all other *Bishops* (a). But this Injunction could be but temporary; for Process of time must needs make such Alteration in the State of Affairs, as must render any such method of notifying the time of *Easter* impracticable. And therefore this was observ'd no longer than till a Cycle or Course of all the Variations which might happen in regard to *Easter-Day* might be settled.

§. 2. Hereupon the Computists apply'd themselves to frame such a Cycle; and the *Vernal Equinox* being fix'd by the *Council of Nice*, and *Easter-Day* by them also appointed to be always the first Sunday after the first Full Moon next after the *Vernal Equinox*; they had nothing to do, but to calculate all the Revolutions of the *Moon* and of the Days of the Week, and enquire whether after a certain number of years the *New Moons* and consequently the *Full Moons* did not fall out, not only on the same days of the *Solar Year* (for that they do after every 19 years) but also on the same days of the Week on which they happen'd before, and in the same ordinary Course. Because by calculating a Table for such number of years, they might find *Easter* for ever; viz. By beginning again at the end of the last year, and going round as it were in a Circle.

And first, a Cycle was fram'd at *Rome* for 84 years and generally receiv'd in the *Western Church*: It being thought that in that space of Time the Changes of the *Moon* would return to the same days both of the *Week* and *Year* in such manner as they had done before (b). During the time that

(a) See Pope Leo's Epistle to the Emperor Marcianus. Ep. 64. (b) See the Bishop of St. Asaph now Bishop of Worcester's Histor. Account of Ch. Government p. 67. and Bede Hist. l. 5. c. 22. in fin.

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Easter was kept according to this Cycle, *Britain* was separated from the *Roman Empire*, and the *British Churches* for sometime after that separation continu'd to keep their *Easter* by this Table of 84 years. But soon after that separation the Church of *Rome* and the other Churches of the World discover'd great deficiencies in this Account, and therefore left it for another which was more perfect, but yet had it's defects, tho' it has been continu'd ever since both in the *Greek Church*, and our own, and some others. (**)

The Cycle of
532 Years or
Victorian
Period.

This Cycle was drawn up about the year 457 by *Victorius* or *Victorinus* a Native of *Aquitain*, an eminent Mathematician; who, observing that the *Cycle of the Sunday Letter* consisted of 28 years, and consequently that the days of the Week have a compleat Revolution, and begin and go on again every 28 years just in the same Order that they did 28 years before; and that the Cycle of the Moon return'd to have her Changes on the same days of the *Solar Year* and *Month* whereon they happen'd 19 years before, but not on the same days of the *Week*; *Victorius* I say, having observ'd this, and endeavouring to compose a Cycle which should contain all the Changes of the days of the *Week* and of the *Moon* also, (which was necessary to find *Easter* for ever;) He multiply'd these two Cycles of 19 and 28 together, and from thence compos'd his Period of 532 Years, from him ever after call'd the *Victorian Period*. And in this time he suppos'd the New Moons would fall out on the same days both of the *Month* and *Week*, on which they happen'd before, and in the same orderly Course. So that this day, be it what day it will, is the same day of the *Year*, *Month* and *Week*, that it was 532 years ago, or will be 532 years hence, if this Calculation has no defect in it, as it was then thought to have none, or so little as would make no considerable Variation. And when the first *Full Moon* after the *Vernal Equinox*, or *March 21*, happens on the same day both of the *Month* and *Week* it did any year before; *Easter Day* must also fall on the same day on which it happen'd in that year; So that *Easter* according to this Computation must go thro' all its Variations in 532 years; forasmuch as the Moon and the days of the week have all their Variations in that space.

This Cycle
establish'd by
the Church.

§. 3. This Calculation was thought to come much nearer to the Truth (as indeed it did) than the former Table of 84

(*) This Alteration of the Cycle to find *Easter*, was the Cause that the Britains who kept to the old Account differ'd from the Romans in the Time of celebrating this Festival. For tho' both kept it on the Sunday according to the Rule of the Council of Nice; yet they differ'd as to the particular Sunday: This upon the coming in of Augustin the Monk, first Arch-bishop of Canterbury caus'd some Contests in this Island, of which Bede gives a large Account [in his Hist. Eccl. l. 3. c. 25. l. 5. c. 22.] where it may be seen that the Britains never were Quarto-decimans as some have imagin'd them to be.

years:

years : for which reason it was generally follow'd in a little time. And the Fourth Council of Orleans, A. D. 541 decreed (c) that the *Feast of Easter should be celebrated every year according to the Table of Victorius; and that the day whereon it is to be celebrated every year should be declar'd by the Bishop in the time of Divine Service. on the Feast of Epiphany.* However, in a little time it was thought more convenient to adapt these Tables to the Calendar; so that every one who had a Book of the Divine Offices wherein this Calendar was plac'd, might know the Day whereon *Easter* should be kept without any further Information.

and afterwards adapted to the Calendar in the Service-Book.

But the whole Table being of too great a length to be inserted into one Book of Divine Offices; it was found more adviseable to place the *Golden Number* or *Cycle of the Moon* in the first Column of the Calendar, and the *Dominical Letters* in another Column; in such manner as that the *Golden Number* should point out the *New Moons* in every Month; by which means it would be easy to find out the fourteenth day of the *Easter-Moon*, or the *first Full Moon after the one and twentieth day of March*, and then by the *Dominical Letter* following that day, to be assur'd of the day whereon *Easter* must be kept.

The occasion of the Gold. Numb. and Dominical Letter's being plac'd in the Calendar.

§. 4. And from these two Columns is the *Table to find Easter for ever*, which we are now speaking of, drawn up. That so at any time only by knowing the *Golden Number* and *Dominical Letter* we may be certify'd at one view, (without any trouble or computation) what day *Easter* will fall upon in any year requir'd. The Table it self being no other than a Reduction of those two Columns, viz. of the *Golden Number* and *Dominical Letter* between *March 8* and *April 5*, within which times the *Easter Moon* always happens, as has been shewn before in the Note (**) Pag. 33. Thus for instance, if 10 be the *Golden Number* we see it stands against *March 14*, from which the 14th day inclusive is *March 27*, which stands against the Letter *B*; and therefore if *C* be the *Sunday Letter* that year, then the 28th of *March* will be *Easter-Day*; if *D* be the *Sunday Letter* then the 29th will be *Easter-Day*; if *E* the 30th, and so on; as may be seen by comparing the two Columns and Table together in this or any other Instance.

The Table to find Easter for ever drawn from the two Columns of the Golden Numb. and Dom. Let.

(c) Can. 1. Concil. Torn. 5. - col. 381. E.

CHAP I. PART II.

The Introduction.

HAVING said what I thought requisite in order to explain the *Tables* and *Rules* before and after the Calendar; I shall now proceed to treat in as little compass as I can of the *Calendar* it self. And this consists of Nine Columns; concerning the First and Third of which I have already said as much, in the former Part of this Chapter, as was necessary to shew the use and design of their being plac'd here. I shall only observe farther in this place, that there are four *Errata* in the Column of *Golden Numbers* even in the Scaled Common-Prayer-Books: For against the 1st of *Jan.* instead of 2 there should be 3; and against the 3^d instead of 10 there should be 11, and against the 30th instead of 13 there should be 14; and lastly, against the 1st of *May* 2 is put for 11.

Errata in
the Column
of Golden
Numbers.

The Column
of Calends
&c.

§. 2. The Fifth Column (as printed in some Common-Prayer-Books) has the *Calends*, *Nones*, and *Ides*, which was the method of Computation us'd by the old *Romans* and *Primitive Christians*, instead of the *Days of the Month*, and is still useful to those who read either Ecclesiastical or Profane History. But this way of Computation being now grown into disuse; and the Column being also omitted in most Editions of the Common-Prayer-Book, there is no need that I should enter into the particulars of it.

The Columns
of Lessons.

§. 3. Neither is there any occasion that I should say any thing here concerning the four last Columns of the Calendar, which contain the *Course of Lessons* for Morning and Evening Prayer for *Ordinary Days* throughout the Year; since the Course of Lessons both for *Ordinary Days* and *Sundays &c.* will come under Consideration in a more proper Place hereafter.

The Column
of Holy-
Days.

§. 4. So that nothing remains to be treated of here, but the Column of *Holy-Days*; And as many of these too as are observ'd by the Church of *England* I shall speak to in the Fifth Chapter, which will be concerning the *Sundays* and *Holy-Days* and their *Epistles* and *Gospels*. But then as to the *Popish Holy-Days* retain'd in our *Calendar*; I shall have no fairer opportunity of treating of them than in this place. And therefore, since some small Account of these may be desired by some Persons, I shall here insert it to gratify their Curiosity.

The

The Reasons why the Names of these *Saints* and *Holy-Days* were kept in the Calendar were various. Some of them being retain'd upon account of our *Courts of Justice*, who usually make their Returns on these days, or else upon the days before or after them, which are call'd in the Writs *Vigil. Fest. or Crast.* as in *Vigil. Martin, Fest. Martin, Crast. Martin*, and the like. Other of these days were probably kept in the Calendar for the sake of such *Trades-Men, Handycrafts-Men* and others, as are wont to celebrate the Memory of their Tutelar *Saints*; as the *Welsh-Men* do *St. David*, the *Shoemakers* *St. Crispin*, &c. And again, Churches being in several places dedicated to some or other of these *Saints*, it has been the usual custom in such places to have *Wakes* or *Fairs* kept upon those days; so that the People would probably have been displeas'd if either in this or the former case, their Favourite *Saint's* Name had been left out of the Calendar. Besides, the Histories which were writ before the Reformation do frequently speak of Transactions happening upon such a Holy-Day, or about such a time, without mentioning the Month; relating one thing to be done at *Lammas-tide*, and another about *Martlemas* &c. so that had these Names been quite left out of the Calendar, we might be at a loss to know when several of these Transactions happen'd. But for this and the foregoing Reasons our Reformers thought convenient to retain the Names of these Days in the Calendar, tho' not with any Regard of being kept Holy by the Church. For this they thought prudent to forbid; as well upon the account of the great inconveniency brought into the Church, in the times of Popery, by the observation of such a number of Holy-Days to the great prejudice of Labouring and Trading Men; as by reason that many of those *Saints* they then commemorated were oftentimes Men of none of the best Characters. Besides, the History of these *Saints*, and the account they gave of the other Holy-Days were frequently found to be feign'd and fabulous. For which reason I suppose the Generality of my Readers would excuse my giving them or my self any further trouble upon this Head: But being sensible that there are some People who are particularly desirous of this sort of Information; I shall for their sakes subjoin a short account of every one of these Holy-Days as they lye in their order; but must first bespeak my Reader not to think that I endeavour to impose all these Stories upon him as Truths; but to remember that I have already given him warning that a great part of the account will be feign'd and fabulous. And therefore I presume he will excuse my burthening him with Testimonies; since tho' I could bring Testimonies for every thing I shall say; yet I cannot promise that they will be convincing. But however, I promise to invent nothing of my own,

Part 2.
The Reasons why the Popish Holy-Days were retain'd in our Calendar.

But not kept Holy.

Chap. I. own, nor to set down any thing but what the blind *Romanists* superstitiously believe.

Sect. I. Of the *Romish* Saints-Days and Holy-Days in January.

8. Lucian
Confessor
and Martyr.

THE Eighth Day of this Month was dedicated to the Memory of *Lucian*, who is said by some to be a Disciple of *St. Peter*, and to have been sent by him with *St. Dennis* into *France*, where, for preaching the Gospel, he suffer'd Martyrdom. Tho' others relate, that he was a learned Presbyter of *Antioch*, well vers'd in the *Hebrew* Tongue, taking a great deal of pains in comparing and amending the Copies of the Bible. Being long exercis'd in the Sacred Discipline he was brought to the City of the *Nicomediens*, when the Emperor *Maximianus Galerius* was there; and having recited an Apology for the Christian Religion, which he had compos'd, before the Governour of the City, he was cast into Prison, and having endur'd incredible Tortures was put to Death (a).

12. Hilary
Bishop and
Confessor.

On the 12th of this Month is commemorated *Hilary* Bishop of *Poitiers* in *France*, a great Champion of the Catholic Doctrine against the *Arians*; for which he was persecuted by their Party and banish'd into *Phrygia* about the year 356, where, after much pains taken in the Controversy, and many troubles underwent, he dy'd about the year 367.

18. Prisca.
Rom. Virg.
and Martyr.

Prisca, a *Roman* Lady, commemorated on the 18th, was early converted to Christianity: but refusing to abjure her Religion, and to offer Sacrifice when she was commanded, was horribly tortur'd and afterwards beheaded under the Emperour *Claudius*, A. D. 47.

20. Fabian,
Bishop and
Martyr.

Fabian was Bishop of *Rome* about 14 years, viz. from A. D. 239 to 253, and suffer'd Martyrdom under the Emperour *Decius*.

21. Agnes,
Rom. Virg.
and Martyr.

Agnes a young *Roman* Lady, of a Noble Family suffer'd Martyrdom in the tenth General Persecution under the Emperour *Dioclesian*, A. D. 306. She was by the wicked Cruelty of the Judge, condemn'd to be debauch'd in a publick Stews before her Execution; but was miraculously preserv'd by Lightning and Thunder from Heaven. She underwent her Persecution with wonderful readiness, and tho' the Executioner hack'd and hew'd her Body most unmercifully with the Sword, yet she bore it with incredible Constancy, singing Hymns all the time, tho' she was at that time no more than 13 or 14 years old.

About eight days after her Execution, her Parents going to lament and pray at her Tomb, where they continued

(a) Euseb. *Hist. Eccles.* l. 9. c. 6. p. 351. C.

watching all night, it is reported that there appear'd unto them a Vision of Angels, array'd with glittering and glorious Garments; among whom they saw their own Daughter apparell'd after the same manner, and a Lamb standing by her as white as Snow; (which is the Reason why the Painters picture her now with a Lamb by her side.) Ever after which time the Roman Ladies went every Year (as they still do) to offer and present her on this Day the two best and purest white Lambs they could procure. These they offer at St. Agnes's Altar (as they call it) and from thence the Pope has taken order to have them put into the choicest Pasture about the City till the time of Sheep-sheering come; at which season they are clipt and the Wool is hallowed, whereof a fine white Cloath is spun and woven, and consecrated every year by the Pope himself, for the Palls which he useth to send to every Arch-Bishop; which till they have purchas'd at a most extravagant Price, they cannot exercise any Ecclesiastical Jurisdiction.

Why painted with a Lamb by her side.

The Original of Arch-Bishop's Palls.

§. 6. Vincent, a Deacon of the Church in Spain, was born at Ocard, now Huezza, a Town in Arragon. He was instructed in Divinity by Valerius Bishop of Saragosa; but by reason of an impediment in his Speech, never took upon him the Office of Preaching. He suffer'd Martyrdom in the Dioclesian Persecution about the year 303, being laid all along upon burning Coals, and, after his Body was broiled there, thrown upon Heaps of broken Tiles.

22. Vincent a Deacon of Spain and Marr.

Sect. 2. Of the Romish Saints-Days and Holy-Days in February.

BLASSIUS was Bishop of Sebaste in Armenia; a Man of infinite Miracles and Power, put to Death in the same City by Agricolaus the President, under Dioclesian the Emperour, in the year 289.

3. Blassius Bishop and Marr.

§ 2. Agatha, a Virgin honourably born in Sicily, suffer'd Martyrdom under Decius the Emperour at Catanea. Being very beautiful, Quintianus the Prætor or Governour of the Province was enamour'd with her; but not being able to work his ill design upon her, order'd her to be scourg'd and then imprison'd for not worshipping the Heathen Gods: after which she, still persisting constant in the Faith, was put upon the Rack, burnt with hot Irons, and had her Breast cut off. And then being remanded back to Prison she had several Divine Comforts afforded her. But the Prætor sending for her again, being half dead, she pray'd to God to receive her Soul; with which Petition she immediately expired; it being the 5th of February A. D. 253.

5. Agatha a Sicilian Virg. and Marr.

§. 3. Valentine was an ancient Presbyter of the Church; He suffer'd Martyrdom under Claudius at Rome. Being deliver'd into

14. Valentine Bishop and Marr.

Chap. 1. into the Custody of one *Asterius*, he wrought a Miracle upon his Daughter; whom, being blind, he restored to sight, by which means he converted the whole Family to Christianity, who all of them afterwards suffer'd for their Religion. *Valentine*, after a years imprisonment at *Rome*, was beheaded in the *Flaminian-Way* about the year 271; and was enroll'd among the Martyrs of the Church; his Day being establish'd before the times of *Gregory* the Great. He was a Man of most admirable Parts, and so famous for his Love and Charity; that the custome of chusing *Valentines* upon his Festival (which is still practis'd) took its Rise from thence.

The Original of chusing Valentines.

Sect. 3. Of the Romish Saints Days and Holy-Days in March.

1. David
Arch Bishop of Menevia.

DAVID, to whose Memory the 1st of this Month was formerly dedicated, was descended from the Royal Family of the *Britains*; being Uncle to the great King *Arthur*. He was a Man very learned and eloquent, and of incredible Austerity in his Life and Conversation. By his Diligence *Pelagianism* was quite rooted out, and many earnest Professors of the same converted unto the Truth. He was made Bishop of *Caerleon* in *Wales*, which See he afterwards remov'd to *Menevia*; from him ever since call'd St. *David*. He fate long, viz. 65 years; and (having built 12 Monasteries in the Country thereabouts) died in the year 642; being, as *Bale* writes out of the *British Histories*, 146 years old. He was buried in his own Cathedral Church, and Canoniz'd by Pope *Calixtus* II about 500 years afterwards. Many things are reported of him incredible; as that his Birth was foretold 30 years before-hand; and that he was always attended by Angels who kept him company; that he bestow'd upon the Waters at *Bath* that extraordinary Heat they have; and that, whilst he was once preaching to a great multitude of People at *Brony*, the Ground swell'd under his Feet into a little Hill; with several other such Stories not worth rehearsing.

2. Cedde
or Chad
Bishop of Litchfield.

§. 2. *Cedde* was, in the Absence of *Wilfride* Arch-Bishop of *York*, who was gone to *Paris* for Consecration, and gave no hopes of a speedy return, enforc'd by *Egfrid* King of *Northumberland* to accept of that See. But *Wilfride* being return'd, *Cedde* was perswaded by *Theodorus* Arch-Bishop of *Canterbury* to resign the See to him; after which for some time he liv'd a Monastical Life at *Lestingeag*; till by the means of the same *Theodorus* he was made Bishop of *Lichfield* under *Wolfhere* King of *Mercia*, whom he is said to have converted. He died, March 2. A. D. 672.

7. Perpetua,
Mauritan, Marr.

§ 3. *Perpetua* was a Lady of Quality who suffer'd Martyrdom in *Mauritania* under the Emperour *Severus*, about the year

Of the Calendar.

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205. She is often very honourably mention'd by *Tertullian* Part 2. and *St. Austin*; the Last of which lets us know that the Day of her Martyrdom was settled into a Holy-day in his time; and remarks of her, that she gave suck to a young Child at the time of her Sufferings.

§. 4. *Gregory* the Great, who stands next in the Calendar, was descended from Noble Parents. He very early addicted himself to Study and Piety, giving all his Estate to the Building and Maintaining of Religious Houses. He was consecrated Pope about the year 590, but vigorously refus'd the Title of *Universal Bishop*, which the Bishops of *Constantinople* did then, and the Bishops of *Rome* do now, assume, as Blasphemous, Antichristian, and Diabolical Among other his Glorious and Christian Deeds, his Memory was celebrated here in *England*, for his devout Charity to our Nation, in sending *Austin* the Monk, with Forty other Missionaries, to convert the *Saxons*, (who had testified their Desire to embrace Christianity,) which in a short time they happily achiev'd. Having held the Popedom 14 years, he died about the year 604, leaving many learned Books behind him which are still extant.

12. *Gregory the Great*
Bishop of
Rome and
Confessor.

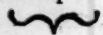
§. 5. *Edward* was descended from the *West-Saxon Kings*, and the Son of King *Edgar*, who first reduc'd the Heptarchy into one Kingdom; After whose Death in the year 975, this *Edward* succeeded to the Crown at 12 years of Age; but did not enjoy it above 2 or 3 years: For paying a Visit to *Elfride* his Mother in Law at *Corfe-Castle* in *Dorsetshire*, he was by her Order stabb'd in the Back, whilst he was drinking a Cup of Wine, to make way for her Son *Etheldred*, his Half-brother. His Favour to the Monks made his barbarous Murder to be esteem'd a Martyrdom; the Day of which was appointed to be kept Festival by Pope *Innocent IV.* A. D. 1245.

18. *Edward*
King of the
West-Sax-
ons.

§. 6. *Benedict* was born at *Norcia*, a Town in *Italy*, of an honourable Family. Being much given to Devotion, he set up an order of *Monks*, which bears his Name, about the year 529. He was very remarkable for his Mortification, and the *Monks* of his own Order relate that he would often roll himself in a Heap of Briars to check any Carnal Desires that he found to arise in himself. *St. Gregory (b)* tells us of a very famous Miracle wrought upon his account; viz. that the *Goths* when they invaded *Italy*, came to burn his Cell: but being set on Fire, it burnt round him in a Circle not doing him the least hurt: at which the *Goths*, being enrag'd, threw him into a hot Oven, stopping it up close; but coming the next Day, they found him safe, neither his Flesh scorch'd, nor his Cloaths sing'd. He died on the 21st of *March*, A. D. 542.

21. *Benedict*
Abbot.

(b) *Greg. Dial. Lib. 3.*



SECT. 4. Of the Romish Saints-Days and Holy-Days in April.

3. Richard
Bishop of
Chichester.

RICHARD, surnam'd *de Wiche*, from a place so call'd in *Worcester-shire* where he was born, was brought up at the Universities of *Oxford* and *Paris*. Being come to Man's Estate he travell'd to *Bononia*; where, having studied the *Canon Law* seven years, he became publick Reader of the same. Being return'd home, he, was, in the vacancy of the See of *Chichester*, chosen Bishop by that Chapter: Which the King opposing, he having nominated another, *Richard* appeal'd to *Rome* and had his Election confirm'd by the Pope, who consecrated him himself at *Lyons*, in the year 1245. He was very much reverenc'd for his great Learning and diligent Preaching, but especially for his Integrity of Life and Conversation. Strange Miracles are told of him: As that by his Blessing, he encreas'd a single Loaf of Bread to satisfy the hunger of 3000 poor People: And that in his extreme old Age, whilst he was celebrating the Eucharist, he fell down with the Chalice in his Hand, but the Wine was miraculously preserv'd from falling to the ground. About seven or eight years after his Death, He was Canoniz'd for a Saint by Pope *Urban IV.* A. D. 1261.

4. Ambrose
Bishop of
Milan.

§. 2. St. *Ambrose* was born about the year 340. His Father was Prætorian Præfect of *Gaul*, in whose Palace St. *Ambrose* was educated. 'Tis reported that in his Infancy a Swarm of Bees settled upon his Cradle; which was a Prognostication, as was suppos'd, of his future Eloquence. After his Father's Death, he went with his Mother to *Rome*, where he studied the Laws, practis'd as an Advocate, and was made Governour of *Milan* and the Neighbouring Cities. Upon the Death of *Auxentius*, Bishop of *Milan*, there being a great Contest in the Election of a new Bishop; this good Father, in an excellent Speech, exhorted them to Peace and Unanimity; which so mov'd the Affections of the People, that they immediately forgot the Competitors whom they were so zealous for before, and unanimously declar'd that they would have their Governour for their Bishop. Who, after several endeavours by Flight and other Artifices to avoid that Burthen, was at last compell'd to yield to the importunities of the People, and to be consecrated Bishop. From which time he gave all his Mony to pious uses, and settled the Reversion of his Estate upon the Church. He govern'd that See with great Piety and Vigilance for more than 20 years, and died in the year 396, being about 57 years old. Having first converted the famous St. *Augustin*, to the Faith; at whose Baptism, he is said miraculously to have compos'd that Divine Hymn so well known in the Church by the name of *Te Deum*.

§. 3. *Alphege*, was an *English* Man of a most holy and austere Life, which was the more admirable in him, because he was born of great Parentage, and began that course of Life in his younger years. He was first Abbot of *Bath*, then Bishop of *Winchester*, and afterwards Arch-Bishop of *Canterbury*. But in the year 1012, the *Danes* being disappointed of a certain Tribute which they claim'd as due to them, they fell upon *Canterbury*, and spoil'd and burnt both the City and Church: most of the People they put to the Sword, and, after seven years miserable imprisonment, stoned the good Arch-Bishop to Death at *Greenwich*; who was thereupon Canoniz'd for a Saint and Martyr, and had the 19th of *April* allow'd him as his Festival.

Part 2.

19. *Alphege*
Arch-
Bishop of
Canterbury.

§. 4. *St. George*, the famous Patron of the *English* Nation, was born in *Cappadocia*, and suffer'd for the sake of his Religion *A. D.* 290. under the Emperour *Dioclesian*, in whose Army he had before been a Colonel. The Legends relate several strange Stories of him, which are so common, they need not here be related: I shall only give a short account how he came to be so much esteem'd of in *England*.

23. *St.*
George
Martyr.

When *Robert Duke of Normandy*, Son to *William* the Conquerour, was prosecuting his Victories against the *Turks*, and laying Siege to the famous City of *Antioch*; which was like to be reliev'd by a mighty Army of the *Saracens*; *St. George* appear'd with an innumerable Army coming down from the Hills all in White, with a Red Cross in his Banner, to reinforce the Christians; which occasion'd the Infidel Army to fly, and the Christians to possess themselves of the Town. This Story made *St. George* extraordinary famous in those times, and to be esteem'd a Patron, not only of the *English*, but of Christianity itself. Not but that *St. George* was a considerable Saint before this, having a Church dedicated to him by *Justinian* the Emperour.

How he
came to be
Patron of
the *English*.

Sect. 5. Of the Romish Saints Days and Holy-Days in May.

THE 3^d of this Month is celebrated as a Festival by the Church of *Rome* in memory of the Invention of the Cross; which is said to be owing to this Occasion. *Helena*, the Mother of *Constantine* the Great, being admonish'd in a Dream to search for the Cross of Christ at *Jerusalem*, took a journey thither with that Intent: And having employ'd Labourers to dig at *Golgotha*, after opening the Ground very deep, (for vast heaps of Rubbish had purposely been thrown there by the spiteful *Jews* or *Heathens*) she found three Crosses, which she presently concluded were the Crosses of our Saviour and the two Thieves who were Crucified with him. But being at a

3. Invention
of the Cross.

Chap. 1. loss to know which was the Cross of Christ, she order'd them all three to be apply'd to a Dead Person. Two of them, the Story saies, had no Effect; but the third rais'd the Carcass to Life, which was an evident Sign to *Helena* that That was the Cross she look'd for. As soon as this was known every one was for getting a piece of the Cross; infomuch that in *Paulinus's* time (who, being Scholar of St. *Ambrose*, and Bishop of *Nola*, flourish'd about the year 420) there was much more of the Reliques of the Cross, than there was of the Original Wood. Whereupon that Father says it was miraculously encreas'd: *It very kindly affording Wood to Mens importunate Desires without any loss of its Substance.*

6. St. John
Evang. ante
Port. Lat.

§. 2. The next *Romish* Holy-Day was instituted in memory of St. *John the Evangelist's* miraculous Deliverance out of the Cauldron of Burning Oil, which he was thrown into at *Rome*, before the Gate call'd *Porta Latina*, by the order of *Domitian* the Emperour, but came out more sound and whole than when he was put in. The History of which is recorded by *Tertullian* (c).

19. Dun-
stan Arch-
Bishop of
Canterbu-
ry.

§. 3. *Dunstan*, of whom we are next to speak, was well extracted, being related to King *Athelston* himself. He was very well skill'd in most of the liberal Arts, which, being Qualifications much above the Genius of the Age he liv'd in, first gain'd him the Name of a Conjuror, and then of a Saint. He was certainly a very honest Man, and never fear'd to reprove Vice in any of the Kings of the *West-Saxons*, of whom he was Confessor to Four successively. But the *Monks*, to whom he was a very great Friend (applying all his Endeavours to enrich them and their Monasteries) have fill'd his Life with several nonsensical Stories: Such as are, His making himself a Cell at *Glastenburgh* all of Iron at his own Forge; His Harp's playing of it self, without a Hand; His taking a She Devil, who tempted him to lewdness under the shape of a Fine Lady, by the Nose, with a pair of red hot Tongs; and several other such ridiculous relations not worth repeating. He was promoted by King *Edgar*, first to the Bishoprick of *Worcester*, soon after to *London*, and two years after that to *Canterbury*. Where having sate 27 years, He died *May 19. A. D. 988.*

26. Augu-
stin, first A.
Bishop of
Canterbu-
ry.

§. 4. *Augustin* was the Person we have already mention'd as sent by Pope *Gregory* the Great to convert the *Saxons*, from whence he got the name of *the Apostle of the English*. Whilst he was over here, he was made Arch-Bishop of *Canterbury A. D. 596.* He had a contest with the *Monks of Bangor*, about Submission to the See of *Rome*, who refus'd any Sujection but to God; and the Bishop of *Caerleon*. Soon after this Difference, *Ethefride*, a Pagan King of *Northumberland*, invaded *Wales*

and slaughter'd 150 of these *Monks*, who came in a quiet manner to mediate a Peace. Which Massacre is by some Historians imputed to the Instigation of *Austin* in revenge for their Opposition to him. After he had sat sometime in the See of *Canterbury*, he deceas'd the 26th of *May*, about the year 610.

§. 5. *Bede* was born at *Yarrow* in *Northumberland*, A. D. 27. *Venerable* 735, and afterwards well educated in *Greek* and *Latin* Studies, *ble* *Bede*. in which he made a Proficiency beyond most of his Age. He is Author of several Learned Philosophical and Mathematical Tracts, as also of Comments upon the Scripture: But his most valuable piece is his History of the *Saxons*. Being a *Monk* he studied in his Cell; where spending more hours, and to better purpose, than the *Monks* were wont to do; a Report was rais'd that he never went out of it. However he would not leave it for Preferment at *Rome*, which the *Pope* had often invited him to.

His Learning and Piety gain'd him the Surname of *Venerable*. *How he got ble*. Though the common Story which goes about that Title's *the name of* being given him is this. His Scholars having a Mind to fix *Venerable*. a Rhyming Title upon his Tomb-Stone, as was the Custom in those times; The Poet wrote

HAC SUNT IN FOSSA,
BBDÆ OSSA.

placing the Word *OSSA* at the latter end of the verse for the Rhyme, but was not able to think of any proper Epithet that would stand before it. The *Monk* being tired in this Perplexity to no purpose, fell asleep; but when he awak'd, he found his Verse fill'd up by an Angelick Hand, standing thus in fair Letters upon the Tomb.

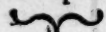
HAC SUNT IN FOSSA
BEDÆ VENERABILIS OSSA.

SECT. 6. Of the Romish Saints-Days and Holy-Days in June.

NICOMEDE was Scholar to St. Peter, and was discover'd to be a Christian, by his honourable burying one *Felícula* a Martyr. He was beat to Death with leaden Plumets, for the sake of his Religion, in the Reign of *Domitian*. *1. Nicomede a Roman Priest and Martyr.*

§. 2. *Boniface* was a *Saxon* Presbyter, born in *England*, and at first call'd *Winfride*. He was sent a Missionary by *Pope Gregory II* into *Germany*, where he converted several Countries, and from thence got the name of *the Apostle of Germany*. He was made Bishop of *Ments* in the year 745. He was one of the most considerable Men of his Time, (most Ecclesiastical Matters going thro' his hands, as appears by his Letters) *5. Boniface Bishop of Ments and Martyr.*

Chap. 1.

17. St. Alban Mar-
tyr.

ters) and was also a great Friend and Admirer of *Bede*. Carrying on his Conversions in *Frisia*, he was kill'd by the Barbarous People near *Utrecht*, A. D. 755.

§. 3. St. *Alban* was the first Christian Martyr in this Island, about the middle of the Third Century. He was converted to Christianity by one *Amphialus* a Priest of *Caerleon* in *Wales*, who flying from Persecution into *England* was hospitably entertain'd by St. *Alban* at *Verulam* in *Hertfordshire*, now call'd from him St. *Albans*. When, by reason of a strict search made, for *Amphialus*, St. *Alban* could entertain him safe no longer; he dress'd him in his own Cloaths, and by that means gain'd him an opportunity of escaping. But this, being soon found out, expos'd St. *Alban* to the Fury of the *Pagans*; who summoning him to do Sacrifice to their Gods, and he refusing, they first miserably tormented him, and then put him to Death. The *Monks* have father'd several Miracles upon him, which, it is not worth while here, to relate.

20. Transla-
tion of Ed-
ward King
of the West
Saxons.

§. 4. *Edward* King of the *West-Saxons* being barbarously murder'd by his Mother-in-Law, was first buried at *Warham* without any Solemnity; but after three years was carried by Duke *Alferus* to the Minster of *Shaftsbury*, and there interr'd with great Pomp. To the memory of which the 20th of *June* has been since dedicated.

Sect. 7. Of the Romish Saints-Days and Holy-Days in July.

2. Visitati-
on of the
Blessed Vir-
gin Mary.

ABOUT the year 1338 there was a terrible Schism in the Church of *Rome*, between two Anti-Popes *Urban* VI and *Clement* VII; the first chosen by the *Italian*, the other by the *French*, Faction among the Cardinals. Upon this several great Disorders happen'd; to avert which for the future, Pope *Urban* instituted a Feast for the Memory and Celebration of the famous Journey which the Mother of our Lord took into the Mountains of *Judea*, to visit the Mother of St. *John* the *Baptist*; that by this means the Intercession of the *Blessed Virgin* might be obtain'd for the Removal of those Evils. The same Festival was confirm'd by the Decree of *Boniface* IX, though it was not universally observ'd until the Council of *Basil*, by Decree of which Council in their 43d Session upon *July* 1. 1441, it was order'd that this Holy-day call'd the *Visitation of the Blessed Virgin Mary* should be celebrated in all Christian Churches; That *She* being honour'd with this Solemnity, might reconcile her Son by her Intercession, who is now angry for the Sins of Men; and that she might grant Peace and Unity among the Faithful.

4. Translat.
of St. Martin
Bp. and Conf.

§. 2. St. *Martin* was born in *Pannonia*, and for some time liv'd the life of a Soldier, but at last took Orders and was made Bishop

Of the Calendar.

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Part 2.

Bishop of Tours in France. He was very diligent in breaking down the Heathen Images and Altars, which were standing in his time. He died in the year 400, after he had sat Bishop 26 years. The *French* had formerly such an Esteem for his Memory, that they carried his Helmet with them in their Wars, either as an Ensign to encourage them to Bravery, or else as a Sort of a Charm to procure them Victory. His Feast-Day is celebrated upon the 11th of November. The 4th of this Month is dedicated only to the memory of the Translating or removing of his Body, from the place where it was bury'd, to a more noble and magnificent Tomb; which was perform'd by *Perpetuus* one of his Successours in the See of *Tours*.

§. 3. *Swithun* was first a *Monk*, and afterwards Prior, of the Convent in *Winchester*. Upon the Death of *Helinstan* Bishop of that See, by the favour of King *Ethelwolph*, he was promoted to succeed him in that Bishoprick A. D. 852. and continued in it 11 years, to his Death. He would not be buried within the Church as the Bishops then generally were, but in the Coemetry or Church-yard. Many Miracles being reported to be done at his Grave, there was a Chapel built over it: and a solemn Translation made in honour of him, which in the Popish Times was celebrated on the 15th of July.

15. *Swithun Bishop of Winchester Translated.*

§. 4. *Margaret* was born at *Antioch*, being the Daughter of an Heathen Priest. *Olybius* President of the *East* under the *Romans*, had an Inclination to marry her; but finding she was a Christian, deferr'd it till he could perswade her to renounce her Religion. But not being able to accomplish his Design, he first put her to unmerciful Torments, and then beheaded her. She has the same Office among the *Papists* as *Lucina* has among the *Heathens*, viz. to assist Women in Labour. Her Holy-Day is very ancient not only in the *Roman* but also in the *Greek* Church, who celebrate her Memory under the Name of *Marina*. She suffer'd in the year 278.

20. *Margaret Virgin and Martyr at Antioch.*

§. 5. The History of *St. Mary Magdalen* is sufficiently known from the Gospels; I shall therefore only observe here, that the 22d of July was, by both Common-Prayer-Books of *K. Edward VI*, dedicated to her Memory: In the Service for the Day *Proverbs* 31. v. 10. to the end, was appointed for the Epistle; and the Gospel was taken out of *St. Luke* 7. from the 36th vers. to the end. But because it appears from *St. John* 11. 2. that the Woman mention'd in that portion of Scripture that was appointed for the Gospel, was not *Mary Magdalen* but *Mary* the Sister of *Lazarus*; the Festival was upon that account discontinu'd.

22. *St. Mary Magdalen.*

§. 6. *St. Ann* was the Mother of the Blessed Virgin *Mary*, and the Wife of *Joachim* her Father. An ancient piece of the sacred Genealogy set down formerly by *Hippolitus* the Martyr,

26. *St. Ann Mother to the Blessed Virg. Mary.*
is

Chap. I. is preserv'd in Nicephorus. (d) *There were three Sisters of Bethlehem, Daughters of Matthan the Priest, and Mary his Wife, under the Reign of Cleopatra, and Casopares King of Persia, before the Reign of Herod, the Son of Antipater: The Eldest was Mary; the Second was Sobe; the Youngest's Name was Ann. The Eldest being married in Bethlehem had for her Daughter Salome the Midwife. Sobe the Second likewise married in Bethlehem, and was the Mother of Elizabeth. Last of all the Third married in Galilee, and brought fourth Mary the Mother of Christ.*

Sect. 8. Of the Romish Saints-Days and Holy-Days in August.

1. Lammas-Day.

THE first day of this Month is commonly call'd *Lammas-Day*, tho' in the Roman Church it is generally known by the name of *the Feast of St. Peter in the Fetters*, being a Commemoration of St. Peter's Imprisonment. For *Eudoxia*, the Wife of *Theodosius* the Emperour, having made a journey to *Jerusalem*, was there presented with the Fetters which St. Peter was loaded with in Prison; which she presented to the Pope, who afterwards laid them up in a Church built by *Theodosius* in Honour of St. Peter. *Eudoxia* in the mean time having observ'd that the first of *August* was celebrated in memory of *Augustus Caesar* (who had on that day been saluted *Augustus*, and had upon that account given occasion to the changing of the name of the Month from *Sextilis* to *August*;) she thought it not reasonable that a Holy-Day should be kept in memory of a Heathen Prince, which would better become that of a Godly Martyr; and therefore obtain'd a Decree of the Emperour that this Day for the future should be kept holy in remembrance of St. Peter's Bonds.

why so call'd.

The reason of it's being call'd *Lammas-Day*, was a fond Conceit the Popish People had, that St. Peter was Patron of the *Lambs*, from our Saviour's Words to him *Feed my Lambs*. Upon which account they thought the Mass of this Day very beneficial to make their Lambs thrive.

6. Transfiguration of our Lord.

§. 2. The Festival of our Lord's *Transfiguration* in the Mount is very ancient. In the Church of *Rome* indeed it is but of late standing: being instituted by Pope *Calixtus* in the year 1455; but in the *Greek Church* it was observ'd long before.

7. Name of Jesus.

§. 3. The 7th of *August* was formerly dedicated to the Memory of *Afra* a Courtezan of *Crete*; who being converted to Christianity by *Narcissus* Bishop of *Jerusalem*, suffer'd Martyrdom and was commemorated on this Day: though since

the Reformation it has been dedicated to the Name of our Part 2.
Blessed Lord.

§. 4. St. *Laurence* was by birth a *Spaniard*, and Treasurer 10. St. *Laurence*
of the Church of *Rome*, being Deacon to *Sixtus* the Pope a- *Arch-Dea-*
bout the year 259. When his Bishop was haled to Death by *con of Rome*
the Soldiers of *Valerian* the Emperour, St. *Laurence* would *and Martyr.*
not leave him, but follow'd him to his place of his Execution,
expostulating with him all the way, O Father, where do you go
without your Son? You never were wont to offer Sacrifice without
me. Soon after which, occasion being taken against him by the
greedy Pagans, for not delivering up the Church Treasury,
which they thought was in his Custody, he was laid upon a Gridi-
ron and broil'd over a fire: at which time he behav'd himself
with so much Courage and Resolution, as to cry out to his
Tormentors, that he was rather comforted than tormented; bid-
ding them withal turn him on the other side, for that was
broil'd enough. His Martyrdom was so much esteem'd in af-
ter times, that *Pulcheria* the Empress built a Temple to his
Honour, which was either rebuilt or enlarg'd by *Justinian*.
Here was the Gridiron, on which he suffer'd, laid up, where
(if we may believe St. *Gregory* the Great, who was too credu-
lous in such kind of matters) it became famous for many Mi-
racles.

§. 5. St. *Augustin* was born at *Togaste* a Town in *Numidia* 28. St. *Au-*
in *Africa*, in the year 354. He apply'd himself at first only to *gustin Bi-*
Human Learning, such as Poetry and Plays, Rhetorick and Phi- *shop of Hip-*
losophy; Being Professor at *Rome* first, and then at *Milan*. At *po.*
the last of these places St. *Ambrose* became acquainted with
him, who instructed him in Divinity, and set him right as to
some wrong Notions which he had imbib'd. He return'd in-
to *Africa* about the year 388, and three years afterwards was
chosen Bishop of *Hippo*. He was a great and judicious Di-
vine, and the most voluminous Writer of all the Fathers. He
died in the year 430 at 77 years of Age.

§. 6. The 29th of this Month, as *Durandus* says, was former- 29. Behead-
ly call'd *Festum Collectionis S. Joh. Baptiste*, or the Feast of *ing of St.*
gathering up St. *John* the Baptists Reliques; and afterwards by *John Bap-*
corruption *Festum Decollationis*, the Feast of his Beheading. *tist.*
For the occasion of the Honours done to this Saint are said to
be some miraculous Cures done by his Reliques in the fourth
Century: For which reason *Julian* the Apostate order'd them
to be burnt: but some of them were privately reserv'd. His
Head was found after this, in the Emperour *Valens's* Time,
and repositd as a precious Relique in a Church at *Constan-*
tinople.

Chap. I.

Sect. 9. Of the Romish Saints-Days and Holy-Days in September.

1. Giles
Abbot and
Confessor.

GILES or *Aegidius* was one who was born at *Athens*, and came into *France*, A. D. 715. having first dispos'd of his Patrimony to Charitable Uses. He liv'd two years with *Casarius* Bishop of *Arles*, and afterwards took to an Hermetical Life till he was made Abbot of an Abby at *Nismes*, which the King, who had found him in his Cell by chance as he was hunting, and was pleas'd with his Sanctity, built for his sake. He died in the year 795.

7. Eumurchus
Bishop
of Orleans.

§. 2. *Eumurchus* otherwise call'd *Evortius* was Bishop of *Orleans* in *France*, being present at the Council of *Valencia*, A. D. 375. The Circumstances of his Election to this See were very strange. Being sent by the Church of *Rome* into *France*, about Redeeming some Captives, at the time when the People of *Orleans* were in the Heat of an Election of a Bishop; a Dove lighted upon his Head, which he could not, without great difficulty, drive away. Which the People observing took for a sign of his great Sanctity; and immediately thought of choosing him Bishop: but not being willing to bestow their Votes upon him till they were assur'd that the lighting of the Dove upon him was by the immediate Direction of Providence; they pray'd to God, that, if He in His Providence design'd him for the Bishoprick, the same Dove might light upon him again. Which immediately happening after their Prayers; he was chosen Bishop by the unanimous Suffrages of the whole City. Besides this, several other Miracles are attributed to him, as the quenching a Fire in the City by his Prayers; and his directing the Digging of the Foundation of a Church, in such a place, where the Workmen found a Pot of Gold, almost sufficient to defray the Charges of the Building; his converting 7000 Infidels, to Christianity within the Space of three days; and Lastly, his foretelling his own Death, and in a sort of a Prophetical manner naming *Arianus* for his Successor.

8. Nativity
of the Blef-
sed Virgin
Mary.

§. 3. The 8th of this Month is dedicated to the memory of the *Blessed Virgin's Nativity*: a Consort of Angels having been heard in the Air to solemnize that Day as her Birth-day. Upon which account the day it self was not only kept holy in after Ages; but it was also honour'd by Pope *Innocent IV* with an *Octave*, A. D. 1244. and by *Gregory XI* with a *Vigil* in the year 1370.

14. Holy-
Cro's-Day.

§ 4. The 14th of this Month is call'd *Holy Cro's Day*, a Festival deriving its beginning about the year 615 on this Occasion: *Cosroes* having plunder'd *Jerusalem* (after having made great ravages in other parts of the Christian World) took away from thence a great piece of the *Cro's*, which *Helena* had left

left there; and at the times of his Mirth, made sport with That and the Holy Trinity. *Heraclius* the Emperour giving him Battel, defeated the Enemy and recover'd the *Cross*: But bringing it back with Triumph to *Jerusalem*, he found the Gates shut against him, and heard a Voice from Heaven which told him that the King of kings did not enter into that City in so stately a manner, but *meek and lowly and riding upon an Ass*. With that the Emperour dismounted from his Horse, and went into the City not only a-foot, but bare-footed, and carrying the Wood of the *Cross* himself. Which Honour done to the *Cross* gave rise to this Festival.

§. 5. *Lambert* was Bishop of *Utrecht* in the time of King *Pepin I*; but reproving the King's Grandson for his lewd Amours, he was by the contrivance of one of his Whores barbarously murder'd. Being Canoniz'd he at first only obtain'd a Commemoration in the Calendar, till *Robert* Bishop of *Leeds* in a General Chapter of the *Cisterian* Order procur'd a Solemn Feast to his Honour, *A. D.* 1240. 17. Lambert Bishop and Mart.

§. 6. *St. Cyprian* was by Birth an *African*, of a good Family and Education. Before his Conversion he taught Rhetoric; but by the Perswasion of one *Cacilius* a Priest (from whom he had his Surname) he became a Christian. And giving all his Substance to the Poor, he was elected Bishop of *Carthage* in the year 248. He behav'd himself with great Prudence in the *Decian* Persecution, perswading the People to Constancy and Perseverance; which so enrag'd the Heathen that they made Proclamation for his Discovery in the open Theater. He suffer'd Martyrdom *A. D.* 261. under *Valerianus* and *Galerius* having foretold that Storm long before, and dispos'd his Flock to bear it accordingly. 26. St. Cyprian Bishop of Carthage and Mart.

But the *Cyprian* in the *Roman* Calendar celebrated on this Day, as appears by the *Roman Breviary*, is not the same with *St. Cyprian* of *Carthage*, but another *Cyprian* of *Antioch*, who of a Conjurer was made a Christian, and afterwards a Deacon and a Martyr. He happen'd to be in love with one *Justina*, a Beautiful young Christian; whom trying, without Success, to debauch, he consulted the Devil upon the matter, who frankly declar'd he had no power over good Christians. *Cyprian*, not pleas'd with this answer of the Devil, quitted his Service and turn'd Christian. But, as soon as it was known, both he and *Justina* were accus'd before the Heathen Governour, who condemn'd them to be fryed in a Frying-Pan with Pitch and Fat, in order to force them to renounce their Religion, which they notwithstanding with Constancy persisted in. After their Tortures they were beheaded and their Bodies thrown away unburied, till a kind Mariner took them up and convey'd them to *Rome*, where they were deposited in the Church of *Constantine*. They were Martyr'd in the year 272. The Cyprian in the Roman Calendar a different Person.

Chap. I.

30. St. Jerom Priest, Confess. and Doct.

§. 7. *St. Jerom* was the Son of one *Eusebius* in a Town call'd *Stridon*, in the Confines of *Pannonia* and *Dalmatia*. Being a Lad of pregnant parts, he was sent to *Rome* to learn Rhetorick under *Donatus* and *Victorinus*, two famous Latin Criticks. There he got to be Secretary to Pope *Damasus*, and was afterwards baptiz'd. He studied Divinity with the Principal Divines of that Age, viz. *Greg. Nazianzen*, *Epiphanius*, and *Didymus*. And to perfect his Qualifications this way, he learned the *Hebrew* Tongue from one *Barraban*, a Jew. He spent most of his Time in a Monastery at *Bethlehem*, in great Retirement and hard Study; where he translated the Bible. He died in the year 422. being fourscore years old.

Sect. 10. Of the Romish Saints-Days and Holy-Days in October.

1. Remigius Bishop of Rhemes.

REMIGIUS was born at *Landen*, where he kept himself so close to his Studies, that he was suppos'd to have led a Monastick Life. After the Death of *Bennadius* he was chosen Bishop of *Rhemes*, for his extraordinary Learning and Piety. He converted to Christianity King *Clodoveus*, and good part of his Kingdom; for which reason he is by some esteem'd the Apostile of *France*. After he had held his Bishoprick 74 years he died at 96 years of Age, *A. D.* 535. The *Cruise* which he made use of, is preserv'd in *France* to this Day, their Kings being usually anointed out of it at their Coronation.

6. Faith, Virg. and Martyr.

§. 2. *Faith*, a young Woman so call'd, was born at *Pais de Gavre* in *France*. She suffer'd Martyrdom and very cruel Torments under the Presidentship of *Decianus* about the year 290.

9. St. Denny Areop. Bishop and Martyr.

§. 3. *St. Denny* or *Dionysius* the *Areopagite* was converted to Christianity by *St. Paul*, as is recorded in the 17th of the *Acts*. He was at first one of the Judges of the famous Court of the *Areopagus*, but was afterwards made Bishop of *Athens*; where he suffer'd Martyrdom for the sake of the Gospel. There are several Books which bear his Name; but they seem all of them, to have been the product of the Sixth Century. He is claim'd by the *French* as their Tutelar Saint, by reason that, as they say, he was the first that preach'd the Gospel to them. But it is plain that Christianity was not preach'd in that Nation till long after *St. Dionysius's* Death. Among several foolish and incoherent Stories which they relate of him, this is one. That after several grievous Torments undergone, he was beheaded by *Fescennius* the Roman Governour of *Paris*; at which time he took up his Head, after it was sever'd from his Body, and walk'd two miles with it in his Hands, to a place call'd the *Martyrs Hill*, and there lay down to Rest.

13. Translat. of K. Edw. Confess.

§. 4. The 13th of this Month is dedicated to the Memory of King *Edward* the Confessor's Translation. He was the youngest Son

Son of King *Ethelred*, but, all his elder Brothers being dead or fled away, he came to the Crown of *England*, in the year 1042. His principal Excellency was his gathering together a Body of all the most useful Laws, which had been made by the *Saxon* and *Danish* Kings. The Name of *Confessor* is suppos'd to have been given him by the Pope, for settling what was then call'd *Rome-Scot*; but is now better known by the name of *Peter-Pence*. The Monks have attributed so many Miracles to him, that even his Vestments are by them reputed Holy. And his *Crown, Chair, Staff, Spurs, &c.* are still made use of in the Coronation of our *English* Kings.

§. 5. *Etheldred* was Daughter of *Anna* a King of the *East Angles*, who was first married to one *Tonbert* a great Lord in *Lincolnshire* &c. and after him to King *Egfrid* about the year 671. with both which Husbands she still continu'd a Virgin, upon pretence of great Sanctity. And staying at Court twelve years, and continuing this moroseness, she got leave to depart to *Coldingham* Abby, where she was a Nun under *Ebba*, the Daughter of King *Ethelfrida*, who was Abbess. Afterwards she built an Abby at *Ely*, which she was Abbess of her self, and there died and was buried; being recorded to Posterity by the Name of St. *Audry*.

§. 6. *Crispinus* and *Crispianus* were Brethren, and born at *Rome*: From whence they travell'd to *Soissons* in *France* in order to propagate the Christian Religion. But because they would not be chargeable to others, for their Maintenance, they exercis'd the Trade of *Shoemakers*. But the Governour of the Town discovering them to be Christians, order'd them to be beheaded about the year 303. From which time the *Shoemakers* made choice of them for their *Tutelar* Saints.

Sect. II. Of the Romish Saints-Days and Holy-Days in November.

THE 2d of this Month is call'd *All Souls-Day*, being observ'd in the Church of *Rome* upon this occasion. A Monk, having visited *Jerusalem*, and passing through *Sicily* as he return'd home, had a mind to see Mount *Etna*, which is continually belching out Fire and Smoke, and upon that account by some thought to be the Mouth of Hell. Being there he heard the Devils within complain, that many departed Souls were taken out of their Hands by the Prayers of the *Cluniack* Monks. This, when he came home, he related to his Abbot *Odilo*, as a true Story; who thereupon appointed the *Second* of *November* to be annually kept in his Monastery, and Prayers to be made there for all departed Souls: and in a little time afterwards the Monks got it to be made a general Holy-Day by the Appointment of the Pope; till in Ours and other Reform'd Churches it was deservedly abrogated.

Chap. I.

§. 2. *Leonard* was born at *Le Nans* a Town in *France*; bred up in Divinity under *Rhemigius* Bishop of *Rhemes*, and afterwards made Bishop of *Limosin*. He obtain'd of King *Clodoveus* a Favour, that all Prisoners whom he went to see, should be set free. And therefore whenever he heard of any Persons being Prisoners for the sake of Religion, or any other good Cause, he presently procur'd their Liberty this way. But the Monks have improv'd this Story; telling us, that if any one in Prison had call'd upon his Name, his Fetters would immediately drop off, and the Prison Doors fly open: Inso-much that many came from far Countries, brought their Fetters and Chains, which had fallen off by his Intercession, and presented them before him in token of Gratitude. He died in the year 500, and has always been implor'd by Prisoners as their Saint.

11. *St. Martin*
Bishop
and Confess.

§. 3. An account of *St. Martin* has already been given on June 4.

13. *Britius*
Bishop.

§. 4. *Britius* or *St. Brice*, was Successour to *St. Martin* in the Bishoprick of *Tours*. About the year 432. a great Trouble befel him. For his Laundress proving with Child, the Uncharitable People of the Town father'd it upon *Brice*. After the Child was born the Censures of the People increas'd, who were then ready to stone their Bishop. But the Bishop, having order'd the Infant to be brought to him, adjur'd him by *Jesus* the Son of the Living God, to tell him whose Child he was: The Child being then but 30 days old reply'd, *You are not my Father*. But this was so far from mending matters with *Brice*, that it made them much much worse, the People now accusing him of Sorcery likewise. At last being driven out of the City he appeal'd to *Rome*, and after a Seven years Suit, got his Bishoprick again. This Story is told of him by *Gregory Turonensis* his Successour in his See at *Tours*.

15. *Machutus*
Bishop.

§. 5. *Machutus* otherwise call'd *Maclovius*, was a Bishop in *Bretagn* in *France*, of that place which is from him call'd *St. Maloes*. He liv'd about the year 500, and was famous for many Miracles, if the Acts concerning him may be credited.

17. *Hugh*
Bishop of
Lincoln.

§. 6. *Hugh* was born in a City of *Burgundy* call'd *Gratianopolis*. He was at first a *Regular Canon*, and afterwards a *Carthusian* Monk. Being very famous for his extraordinary Abstinence and Austerity of Life, King *Henry II* having built a House for *Carthusian* Monks at *Witteham* in *Somersetshire*, sent over *Reginald* Bishop of *Bath*, to invite this Holy Man to accept the Place of the Prior of this New Foundation. *Hugh* after a great many intreaties assented, and came over with the Bishop, and was by the same King made Bishop of *Lincoln*. Where he gain'd an immortal Name for his well governing that See, and new building the Cathedral from the Foundation. In the year 1200 upon his return from *Carthu-*

sia

See the chief and original House of their Order (whither he had made a Voyage) he fell sick of a Quartane Ague at *London*, and there died on *November* the 17th. His Body was presently convey'd to *Lincoln*; and happening to be brought thither when *John* King of *England*, and *William* King of *Scots* had an interview there; the two Kings out of Respect to his Sanctity, assisted by some of their Lords, took him upon their Shoulders and carried him to the Cathedral. In the year 1220 he was Canoniz'd at *Rome*; and his Body being taken up *October* 7. 1282, was plac'd in a Silver Shrine. The Monks have ascrib'd several Miracles to him, which I shall omit, for Brevity, and only set down one Story which is credibly related of him; *viz.* That Coming to *Godstow* a House of Nuns near *Oxford*, and seeing a Herse in the middle of the Quire cover'd with Silk, and Tapers burning about it, he ask'd who was buried there; and being inform'd that it was fair *Rosamond*, the Concubine of King *Henry* II, who was afforded that Honour for having obtain'd a great many Favours of the King for that House; he immediately commanded her Body to be digg'd up, and to be buried in the Church-yard, saying it was a place a great deal too good for a Harlot, and therefore he would have her remov'd as an Example to terrify other Women from such a wicked and filthy kind of Life.

§. 7. *Edmund* was a King of the *East Angles*, who being assaulted by the *Danes* (after their Irruption into *England*) for the Possession of his Country, and not being able to hold out against them, offer'd his own Person to spare his Subjects. But the *Danes*, having got him under their Power, endeavour'd to make him renounce his Religion: which he refusing to do, they first beat him with Batts, then scourg'd him with Whips, and afterwards, binding him to a Stake, shot him to Death with their Arrows. His Body was buried in a Town where *Sigebert* one of his Predecessors had built a Church, and where afterwards (in honour of his Name) another was built more spacious, and the Name of the Town upon that occasion call'd *St. Edmund's-Bury*. 20. Edmund King and Mart.

§. 8. *Cecilia* was a *Roman* Lady, who, refusing to renounce her Religion when requir'd, was thrown into a Furnace of boiling Water and scalded to Death; though others say she was stifled by shutting out the Air of a Bath, which was a Death sometimes inflicted in those days, upon Women of Quality who were Criminals. She liv'd in the year 225. 22. Cecilia Virg and Mart.

§. 9. *St. Clement* I was a *Roman* by Birth, and one of the first Bishops of that Place. He liv'd in the year 92, and was Authour of two very excellent Epistles, which were so much esteem'd of by the Primitive Christians, as that for some time they were read in the Churches for Canonical Scripture. He was for the sake of his Religion condemn'd by *Trajan* to hew Stones 23. St. Clement I. Bishop of Rome, and Mart.

Chap. I. in the Mines ; and afterwards, having an Anchor tyed about his Neck, was drown'd in the Sea.

25. Catharine Virg. and Mart.

§. 10 St. *Catherine* was born at *Alexandria*, and bred up to Letters. About the year 305 she was converted to Christianity, which she afterwards profess'd with great Courage and Constancy : openly rebuking the *Heathen* for offering Sacrifice to their Idols, and upbraiding the Cruelty of *Maxentius* the Emperour, to his Face. She was condemn'd to suffer Death in a very unusual manner, viz. by rolling a Wheel, stuck round with Iron Spikes, or the Points of Swords, over her Body.

Sect. 12. Of the Romish Saints-Days and Holy-Days in December.

6. Nicolas Bishop of Myra in Lycia.

NICOLAS was born at *Patera*, a City of *Lycia*, and was afterwards in the time of *Constantine* the Great, made Bishop of *Myra*. He was remarkable for his great Charity ; as a proof of which this Instance may serve. Understanding that three young Women, Daughters of a Person who had fell to Decay, were tempted to take Lewd Courses for a Maintenance ; He secretly convey'd a Summ of Money to their Father's House sufficient to enable him to provide for them in a virtuous way.

8. Conception of the Blessed Virgin Mary.

§. 2. The Feast of the *Conception* of the Virgin *Mary*, was instituted by *Anselm* Bishop of *Canterbury* upon occasion of *William* the Conquerour's Fleet being in a Storm, and afterwards coming safe to Shore. But the Council of *Oxford*, held in the year 1222, left People at Liberty whether they would observe it or not. But it had before this given rise to the Question ventilated so warm in the *Roman Church*, concerning the Virgin *Mary's* Immaculate Conception ; which was first started by *Peter Lombard* about the year 1160.

13. Lucy Virg. and Mart.

§. 3. *Lucy* was a young Lady of *Syracuse*, who, being courted by a Gentleman, but preferring a Religious Single Life before Marriage, gave all her Fortune away to the Poor in order to stop her Suiter's farther Applications. But the young Man enrag'd at this, accus'd her to *Paschasius*, the Heathen Judge, for professing Christianity ; who thereupon order'd her to be sent to the Stews : but She struggling with the Officers who were to carry her, was, after a great deal of barbarous usage, kill'd by them. She liv'd in the year 305.

16. O Sapientia.

§. 4. The 16th of December is call'd *O Sapientia*, from the beginning of an Anthem in the *Latin Service*, which us'd to be sung in the Church (for the honour of Christ's Advent) from this Day till *Christmas-Eve*.

31. Silvester Bishop of Rome.

§. 5. *Silvester* succeeded *Miltiades* in the Papacy of *Rome*. A. D. 314. He is said to be the Author of several Rites and Ceremonies of the *Romish Church*, as of *Asylums*, *Unctions*, *Palls*, *Corporals*, *Mitres* &c. He died in the year 334.

CHAP. II. OF THE FIRST RUBRICK.

The Introduction.

HAVING done with the *Tables, Rules and Calendar*, Chap. 2. I should now proceed in order to the *Daily Morning and Evening Service*; but the *First Rubrick*, relating to that Service, making mention of several things which deserve a particular Consideration, and which must necessarily be treated of some where or other; I think this the properest place to do it in, and shall therefore take the opportunity of this *Rubrick* to treat of them in a distinct Chapter by themselves.

The Rubrick runs thus,

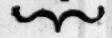
¶ The ORDER for MORNING and EVENING PRAYER, Daily to be said throughout the Year.

The Morning and Evening Prayer shall be us'd in the accusom'd place of the Church, Chappel, or Chancel: except it be otherwise determin'd by the Ordinary of the Place; and the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church and the Ministers thereof, at all times of their Ministration, shall be retain'd and be in use, as were in this Church of England, by the Authority of Parliament in the second Tear of the Reign of King Edward the Sixth.

These are the words of the *Rubrick*, and from thence I shall take occasion to treat of these four things, viz.

Chap. 2.



1. The prescrib'd *Times* of publick Prayer; *Morning* and *Evening*.

2. The *Place* where it is to be us'd; in the *Church*, *Chapel*, or *Chancel*.

3. The *Minister*; or Person Officiating.

4. The *Ornaments* us'd in the Church or by the Minister.
Of all which in their Order.

Sect. 1. Of the Prescrib'd Times of Publick Prayer.

The necessity
of setting a-
part Set
Times for
the perform-
ance of Di-
vine Worship.

why the
Jewish Sa-
crifices were
offer'd at the
3d and 9th
Hours.

The Primi-
tive Chri-
stians ob-
serv'd the
same Hours
of Prayer
for the same
reason.

MAN, consisting of Soul and Body, cannot always be actually engag'd in the immediate Service of God; that being the Privilege of Angels and Souls freed from the Fetters of Mortality. So long as we are here, we must worship God with respect to our present State; and therefore must of necessity have some *Definite* and *Particular Time* to do it in. Now that Men might not be left in an uncertainty in a matter of so great importance; People of all Ages and Nations have been guided by the very Dictates of Nature not only to appoint some *certain seasons* to celebrate their more solemn parts of Religion (of which more hereafter) but also to set apart *Daily* some portion of time for the performance of Divine Worship. To his peculiar People the *Jews* God himself appointed their *Set Times* of publick Devotion, commanding them *to offer up two Lambs daily, one in the Morning and the other at Even*, *Exod. 29. 39. Numb. 28. 4.* which we find from other places of Scripture, *viz. Acts 2. 15. and ch. 3. 1.* were at their *Ninth* and *Third Hours*, which answer to our *Nine* and *Three*; that so those *Burnt-Offerings*, being Types of the *Great Sacrifice* which Christ the *Lamb of God* was to offer up for the Sins of the World, might be sacrific'd at the same *Hours* wherein his Death was begun and finish'd. For about the *Third Hour*, or *Nine* in the *Morning*, he was deliver'd to *Pilate*, accus'd; examin'd, and condemn'd to die, *Mat. 27. 1.—26.* About the *Sixth Hour*, or *Noon*, this *Lamb of God* was laid upon the *Altar* of the Cross, *John 19. 14.* and at the *Ninth Hour*, or *Three* in the *Afternoon*, *yielded up the Ghost*, *Mat. 27. 46, 50.* And tho' the *Levitical Law* expir'd together with our Saviour, yet the publick Worship of God must still have some *Certain Times* set apart for the performance of it; and accordingly all *Christian Churches* have been us'd to have their publick Devotions perform'd *Daily* every *Morning* and *Evening*. The *Apostles* and *Primitive Christians* continu'd to observe the same Hours of Prayer with the *Jews*, as might easily be shewn from the Records of the Ancient Church. And indeed there seems to be as much reason why Christ's Death should be commemorated by our *Christian Sacrifice* about the time it happen'd, as there was that it should be foreshewn by the *Legal Sacrifice* about that time. But the Church

Church of *England* cannot be so happy as to appoint any set Chap. 2.
Hours when either *Morning* or *Evening* Prayer shall be said; be-
cause, now People are grown so cold and indifferent in their why not en-
join'd by the
Church of
England.
Devotions, they would be too apt to excuse their absenting from
the publick Worship, from the inconveniency of the time:
and therefore She hath only taken care to enjoin that Publick
Prayers be read every *Morning* and *Evening* daily throughout
the Year in every Parish-Church within her Bounds, that so all
her Members may have opportunity of joining in publick
Worship twice at least every day; but, to make the Duty as
practicable and easie both to the Minister and People as possi-
ble, She hath left the determination of the particular Hours to
the Ministers that Officiate; who, considering every one his
own and his People's Circumstances, may appoint such Hours
for *Morning* and *Evening* Prayer in their respective Places, as
they shall judge to be most convenient.

Sect. 2. Of Churches; or Places set apart for the
Performance of Divine Worship.

THE Publick Worship of God, being to be perform'd The necessity
of having
Appropriate
Places for
the publick
Worship of
God.
by the joint concurrence of several People, does not
only require a Place conveniently capacious of all that assem-
ble together to perform that Worlhip; but there must be also
some *Determinate* and *Fixed* Place appointed, that so all who
belong to the same Congregation, may know whether they
may repair and meet one another. This Reason put all Na-
tions, even by the Light of Nature, upon erecting *Publick* The univer-
sal practice
of the Hea-
thens,
Places for the Honour of their Gods, and for their own Con-
veniency in meeting together to pay their Religious Services
and Devotions. And the *Patriarchs*, by the same light of
Nature and the Guidance of God's Holy Spirit, had *Altars* (a), Jews,
Mountains (b), and *Groves* (c) for that purpose. In the Wil-
derness, where the *Israelites* themselves had no settled Habi-
tation; they had, by God's command, a moving *Tabernacle* (d).
And as soon as they should be fixed in the *Land of Promise*,
God appointed a *Temple* to be built at *Jerusalem* (e), which
David intended (f) and *Solomon* perform'd (g): and after
that was demolish'd, another was built in the room of it (h),
which Christ himself own'd for *his House of Prayer* (i), and
both He and the *Apostles* frequented as well as the *Synagogues*.
And that the *Primitive Christians* had *Churches* fix'd, and ap-
propriate Places for the joint performance of Divine Wor-
ship, will be beyond all Dispute, if we take but a short Survey
of the first Ages of Christianity. In the Sacred Writings we Apostles,

(a) Gen. 13. 4. (b) Gen. 22. 2. (c) Gen. 21. 33. (d) Exod. 25. &c.
(e) Deut. 12. 10, 11. (f) Ps. 122. (g) 1 Kings 8. (h) Ezra 3. 8. (i) Mat.
21. 13.

Chap. 2. find more than probable Footsteps of some *Determinate Places* for their solemn Conventions, and peculiar only to that use. Of this nature was that [*ὑπερῶν*, or] *Upper Room*, into which the *Apostles* and *Disciples* (after their return from our *Saviour's* Ascension) went up, as into a place commonly known, and separate to Divine Use, *Acts* 1. 13. Such a one, if not the same, was that *One Place* wherein they were all assembled with one accord upon the Day of *Pentecost*, when the *Holy Ghost* visibly came down upon them, *Acts* 2. 1. And this the rather, because the Multitude (and they too *strangers of every Nation under Heaven*) came so readily to the place upon the first rumour of so strange an Accident; which could hardly have been, had it not been commonly known to be the Place where the *Christians* us'd to meet together. And this very Learned Men take to be the meaning of the 46th. verse of this Chap. *They continu'd daily with one accord in the Temple, and breaking bread*, [*ἕως ἡμέρας*] (not as we render it *from House to House*, but) *at Home*, as 'tis in the margin, or *in the House, they eat their Meat with gladness of Heart*: i. e. when they had perform'd their daily Devotions at the *Temple*, at the accusom'd Hours of Prayer; they us'd to return home to this *Upper Room*, there to celebrate the *Holy Eucharist*, and then go to their ordinary Meals. (And Mr. Gregory proves that the *Upper Rooms*, so often mention'd in Scripture, were Places in that part of the House, which was highest from the Ground, set apart by the *Jews* as well as *Christians* for the Performance of the Publick Worship and Devotions (k). However) that Interpretation of the Text seems to be clear and unforc'd, and the more probable, because it immediately follows upon their assembling together in that *One Place* on the Day of *Pentecost*, which Room is also call'd by the same name of *House*, at the 2d. v. of that Chapter. And it is not at all unlikely, but that, when the first Believers *sold their Houses and Lands, and laid the money at the Apostles feet*, to supply the necessities of the Church; some of them might give their *Houses* (at least some eminent Room in them) for the Church to meet in, and to perform their Sacred Duties. Which also may be the reason why the Apostle so often salutes such and such a Person and *the Church in his House* (l); which seems clearly to intimate, that in such or such a House (probably in the [*ὑπερῶν* or] *Upper Room* of it) there was the constant and solemn Convention of the *Christians* of that place for their joint Celebration of Divine Worship. For that this Salutation is not us'd meerly because their Families were *Christians*; appears from other Salutations of the same Apostle, where *Aristobulus*

(k) See Mr. Gregory's *Observations upon Script.* Chap. 23. (l) Rom. 16. 3, 5. 1 Cor. 16. 19. Col. 4. 15. Phile. 1. 2.

and *Narcissus* &c. are saluted with their *Household* (m). And this will be farther clear'd by that famous Passage of *St. Paul*, *1 Cor. 11. 22.* where, taxing the *Corinthians* for their Irreverence and Abuse of the *Lord's Supper*, one greedily eating before another, and some of them even to excess; *What* (says he) *have you not Houses to eat and drink in? or despise ye the Church of God?* Where that *by Church* is not meant the *Assembly* meeting, but the *Place* in which they us'd to assemble, is evident, partly from what went before, (for *their coming together in the Church*, v. 18, is explain'd by *their coming together into one place*, v. 20, plainly arguing that the Apostle meant not the *Persons* but the *Place*;) partly from the opposition which he makes between the *Church* and their own *Private Houses*; if they must have such irregular Banquets, they had Houses of their own, where 'twas much fitter to have their ordinary Repasts, than in that *Place* which was set apart for the Common Exercises of Religion, and therefore not to be dishonour'd by such extravagant and intemperate Feastings which was no less than *despising* it; for which reason he enjoyns them in the close of the Chapter, that *if any Man hunger he should eat at Home*. And in this Sense was this Text always understood by the ancient Fathers (n).

Thus stood the case during the Times of the *Apostles*: As for and Primitive the Ages after them, we find that the *Christians* had their fix'd and definite Places of Worship, especially in the second Century; as, had we no other Evidence, might be made good from the Testimony of the Author of that *Dialogue* in *Lucian* (if not *Lucian* himself, of which there is little reason to doubt) who expressly mentions that *House* or *Room* wherein the *Christians* were wont to assemble together (o). And *Clement* (in his famous Epistle to the *Corinthians* (p)) assures us that Christ did not only appoint the times *when*, and the *Persons* by *whom*, but also the *Places where*, he would be solemnly serv'd and worshipped. And *Justin Martyr* expressly affirms, that upon *Sunday* all *Christians* (whether in Town or Country) us'd to assemble together in one place (q); which could hardly have been done, had not that place been fix'd and settled. The same we find afterwards in several places of *Tertullian*; who speaks of their coming into the *Church* and *House of God* (r); which he elsewhere (s) calls the *House of our Dove*, i. e. of the Holy Spirit; and there describes the very Form and Fashion

(m) Rom. 16. 10, 11, 14. 2 Tim. 4. 19. (n) August. Quæst. 57. in Leviticum. Tom. 3. col. 516. F. Basil. Moral. Reg. 30. c. 1. Tom. 2. p. 437. A. Chrysost. in 1 Cor. 11. 22. Hom. 27. Tom. 3. p. 419. lin. 40. Theodoret. in eundem locum. Tom. 3. p. 175. A. (o) Philopatr. vol. 2. p. 776. Amstelod. 1687. (p) Cap. 40. p. 85. (q) Apol. 2. p. 43. A. in a Latin Edition of it printed at Paris. 1554. (r) De Idolol. c. 7. p. 88. D. (s) Adv. Valentin. c. 3. p. 251. B.

Chap. 2. of it. And in another place (r) speaking of their going into the Water to be baptiz'd, he tells us *they were wont first to go into the Church to make their solemn Renunciation before the Bishop*. About this time in the Reign of *Alexander Severus* the Emperour (who began his Reign about the Year 222) the Heathen Historian tells us (u), That when there was a Contest between the *Christians* and *Vintners* about a certain publick place which the *Christians* had challeng'd for theirs; the Emperour gave the Cause for the *Christians* against the *Vintners*; saying, *'Twas much better that God should be worshipp'd there any ways, than that the Vintners should possess it*. If it be said, that "the Heathens of those Times generally accus'd the Christians for having no *Temples*, and charg'd it upon them as a piece of Atheism and Impiety; and that the Christian Apologists did not deny it"; The Answer depends upon the notion they had of a *Temple*; by which the Gentiles understood the Places devoted to their Gods, and wherein their Deities were inclos'd and shut up; Places adorn'd with Statues and Images, with fine Altars and Ornaments (w). And for such Temples as these, they freely confess'd they neither had, nor ought to have any: for the *TRUE GOD* did not (as the *Heathens* suppos'd Theirs did) *dwell in Temples made with hands*; nor either needed, nor could possibly be honour'd by, them: And therefore they purposely abstain'd from the Word *Temple*; which is not us'd by any Christian Writer for the Place of the Christian Assemblies, for the best part of the first three hundred years. But then those very Writers who deny that Christians had any *Temples*, do at the same time acknowledge that they had their Meeting Places for Divine Worship, their *Conventicula*, as *Arnobius* calls them (x), and complains that they were furiously demolish'd by their Enemies.

Their
Churches
sumptuous
and magni-
ficent.

§. 2. It cannot be thought that in the first Ages, while the Flames of Persecution rag'd, the *Christian Churches* should be very stately and magnificent, but such as the condition of those times would bear; their Splendor increasing according to the Entertainment Christianity met withal in the World; till, the Empire becoming Christians, their Temples rose up into Grandeur and Stateliness; as, amongst others, may appear by the particular description which *Eusebius* gives of the Church of *Tyre*, (y), and that which *Constantine* built at *Constantinople* in honour of the Apostles (z), both which were incomparably sumptuous and magnificent.

(r) *De Coronâ Milit. c. 3. p. 102.* A. (u) *Æl. Lamprid. in vitâ Alex. Sever. c. 49. apud Hist. Augult. Scriptor. p. 575.* Lugd. Batav. 1661. (w) *Minuc. Felix. c. 10 p. 61.* *Arnob. adv. Gentes ad initium. l. 6. p. 189.* &c. *Lactan. de Orig. Error. l. 2. c. 2. p. 118.* (x) *Arnobius adv. Gentes ad finem l. 4. p. 152.* (y) *Ecclef. Hist. l. 10. c. 4. p. 377.* (z) *De vitâ Constant. lib. 4. c. 58, 59. p. 555.*

§. 3. I shall not undertake to describe at large the several Chap. 2.
 Parts and Dimensions of their Churches (which varied ac- The Form
 cording to the different Times and Ages) but only briefly re- of them.
 flect upon such as were most common and remarkable, and
 are still retain'd amongst us. For the *Form* and *Fashion* of
 their Churches, it was for the most part *oblong*, to keep the
 better Correspondence with the Fashion of a *Ship*; the com-
 mon Notion and Metaphor by which the Church was wont
 to be represented, and to remind us that we are toss'd up and
 down in the World as upon a stormy and tempestuous *Sea*,
 and that out of the Church, there is no safe Passage to Heaven,
 the Country we all hope to arrive at. It was always divided
 into two princial parts, *viz.* the *Nave* or *Body of the Church*,
 and the *Sacrarium*, (since call'd *Chancel*, from its being divid-
 ed from the Body of the Church by neat *Rails* call'd in *La-*
tin, Cancelli.) The *Nave* was common to all the People, and
 represented the visible World; the *Chancel* was peculiar to
 the Priests and Sacred Persons, and typified Heaven: for which
 reason they always stood at the *East* end of the Church, to- The Chan-
 wards which part of the World they paid a more than ordi- cels; why so
 nary Reverence in their Worship; wherein, *Clemens Alexan-* call'd?
drinus tells us (a), they had respect to *Christ*; for as the *East*
 is the Birth and Womb of the Natural Day, from whence
 the *Sun* (the Fountain of all sensible Light) does arise and
 spring; so *Christ*, the true *Sun of Righteousness*, who arose up-
 on the World with the light of Truth, when it sat in the dark-
 ness of Error and Ignorance, is in Scripture (b) styled the
East: and therefore since we must in our Prayers turn our
 Faces towards some Quarter, 'tis fittest it should be towards the
East: especially since it is probable even from Scripture it self,
 that the Majesty and Glory of God is in a peculiar manner
 in that part of the Heavens, and that the Throne of Christ
 and the Splendour of His Humanity has its Residence there (c).
 In this *Chancel* always stood the *Altar* or *Communion-Table*;
 which none were allow'd to approach, but such as were in
Holy Orders, unless it were the *Greek Emperours* at *Constanti-*
nople, who were allow'd to go up to the Table to make their
Offerings, but were immediately to come back again (d). And
 after this manner most of our Churches now do, and the rest
 ought to stand; as may be gather'd from that part of the *Ru-*
brick which enjoyns that *the Chancels shall remain as they*
have done in times past.

(a) *Strom.* l. 7. p. 724. C. (b) In Zechariah 3. 8. and ch. 6. 12. the Mes-
 siah is call'd the BRANCH: and in Luke 1. 78. the DAY-SPRING; in all
 which places the Original Words signify the EAST, and are so render'd in all
 other versions of the Bible. (c) See Mr. Gregory's Notes and Observations upon
 Scripture, Ch. 18. p. 71. &c. and p. 435. of his Preface, with some other parts of
 his Works printed at Lond. 1665. (d) *Concil. Trull. Can. 69. Tom. 6. Col. 1174. B.*

Chap. 2.

The use of
Images for-
bidden in
the Pri-
mitive
Church.

§. 4. But though the Christians of those times spar'd no convenient Cost in Founding and Adorning Publick Places for the Worship of God; yet they were careful not to run into a too curious and over-nice Superstition: No *Images* were worshipped, or so much as us'd in Churches for at least 400 years after Christ: and therefore certainly, might things be carry'd by a fair and impartial tryal of Antiquity, the Dispute about this point would soon be at an end. Nothing can be more clear than that the Christians were frequently challeng'd by the *Heathens* for having 'no *Images* nor *Statues* in their Churches, and that the Christian *Apologists* never denied it; but industriously defended themselves against the Charge, and rejected the very thoughts of any such thing with contempt and scorn; as might be abundantly shewn from *Tertullian*, *Clem. Alexandrinus*, *Origen*, *Minucius Felix*, *Arnobius*, and *Lactantius*; but I shall only cite one of them; viz. *Origen*, who, amongst other things, plainly tells his Adversary (who had objected this to the *Christians*) that the *Images* that were to be dedicated to God, were not to be carv'd by the Hands of *Artists*, but to be form'd and fashion'd in us by the *Word of God*; viz. the Virtues of Justice and Temperance, of Wisdom and Piety, &c. that conform us to the Image of his only Son. *These* (says he) *are the only Statues form'd in our Minds; and by which alone we are perswaded 'tis fit to do Honour to him, who is the Image of the invisible God, the Prototype and Archetypal Pattern of all such Images* (a). Had Christians then given Adoration to them, or but set them up in their places of Worship; with what face can we suppose they could have told the World, that they so much abhorr'd them? But more than this, the Council of *Illiberis*, that was held in *Spain* sometime before *Constantine*, expressly provides against them; decreeing (b), That *no Pictures ought to be in the Church, nor that anything that is worshipped and ador'd should be painted upon the Walls*: Words so clear and positive, as not to be evaded by all the little shifts and glosses which the Expositors of that *Canon* would put upon it. The first use of *Statues* and *Pictures* in the Churches was meerly Historical, or to add some Beauty and Ornament to the Place, which After-ages improv'd into Superstition and Idolatry. The first we meet with upon good Authority, is no older than the times of *Epiphanius*; and then too met with no very welcome Entertainment; as may appear from *Epiphanius's* own Epistle to *John* then Bishop of *Jerusalem* (c): where he says, that coming to *Anablatha*, a Village in *Palæstine*, and going into a Church to pray, he espied a Curtain hanging over the door, whereupon was painted

(a) *Contr. Cels. l. 8. part 2. p. 521. E.* (b) *Can. 36. Tom. 1. col. 974.*

(c) *Epiphani. Tom. 2. p. 317.*

the *Image* of Christ, or of some Saint; which when he had look'd upon, and saw the *Image* of a Man hanging up in the Church, *contrary to the Authority of the Holy Scriptures*, he presently rent it, and order'd the Church-Wardens to make use of it as a Winding-sheet for some poor Man's burying. This Instance is so home, that the Patrons of *Image Worship* are at a mighty loss what to say to it, and after all are forc'd to cry out against it as Supposititious; though the famous *Du-Pin*, who is himself of the *Romish* Communion and Doctor of the *Sorbon*, allows it to be genuine, and owns that one reason of its being call'd in question, is because it makes so much against that Doctrine (a). More might be produc'd to this purpose; but by this, I hope, 'tis clear enough, that the *Primitive Christians*, as they thought it sufficient to pray to God without making their Addresses to *Saints* and *Angels*; so they accounted their Churches fine enough without *Pictures* and *Images* to adorn them.

§. 5. And tho' these afterwards crept in again, and became the occasion of Idolatry in the times of *Popery*; yet our Church at the *Reformation*, not only forbade the Worshipping them, but also quite remov'd them; as thinking them too false a Beauty for the House of God. But tho' she would not let Religion be dress'd in the Habit of a *Wanton*; yet she did not deny her that of a *Matron*: She would have her Modest in her Garb, but withal Comely and Clean; and therefore still allow'd her enough, not only to protect her from Shame and Contempt, but to draw some Respect and Reverence too. And no Man surely can complain that the Ornaments now made use of in Churches are too many or too expensive. Good Men would rather wish that more care was taken of them, than there generally seems to be. For sure a Decency in this Regard is conformable to every Man's Sense, who professes to retain any Reverence for God and Religion. The Magnificence of the *First Jewish Temple* was very acceptable to God, 1 *Kings* 9. 3. and the too sparing Contributions of the People towards the *Second* was what He severely reprov'd. *Haggai*. 1. and *ch.* 2. From whence we may at least infer, that it is by no means agreeable to the Divine Majesty, that we turn pious Clowns and Slovens, by running into the contrary Extreme, and *worshipping the Lord*, not in the Beauty, but in the Dirt and Deformity, of *Holiness*. Far from us be all Ornaments misbecoming the Worship of a Spirit, or the Gravity of a Church; But surely it hath a very ill aspect for Men to be so sordidly frugal, as to think that well enough in *God's House*, which they could not endure even in the meanest Offices of *their own*. But to return to my first design.

(a) *History of Ecclesiastical Writers*, Vol. 2. p. 236.

Chap. 2.

Churches to
be Consecrated by a
formal Dedication of
them to
God.

§. 6. When Churches are built they ought to have a greater Value and Esteem deriv'd upon them by some peculiar *Consecration*: for it is not enough barely to devote them to the Publick Services of Religion, unless they are also set apart with the Solemn Rites of a Formal *Dedication*. For by these Solemnities the *Founders* surrender all the Right they have in them to God, and make God himself the sole Owner of them. And formerly whoever gave any Lands or Endowments to the Service of God, gave it in a formal Writing, *Sealed and Witnessed* (as is now usual between Man and Man) the Tender of the Gift being made upon the Altar, by the Donor on his Knees. The Antiquity of such *Dedications* is evident from its being an universal Custom amongst *Jews* and *Gentiles*; and it is observable that amongst the former, at the *Consecration* of the *Tabernacle* and *Temple*, it pleas'd the *Almighty* to give a manifest Sign that he took Possession of both (a). When it was first taken up by *Christians* is not easy to determine; though there are no footsteps of any such thing to be met with, in any approv'd Writer, till the Reign of *Constantine*: In whose time, Christianity being become more prosperous and flourishing; Churches were every where erected and repair'd; and no sooner were so, but (as *Eusebius* tells us (b)) they were solemnly Consecrated, and the Dedications celebrated with great Festivity and Rejoycing. The Rites and Ceremonies us'd at these Dedications (as we find in the same Authour (c)) were a great Confluence of Bishops and Strangers from all parts; the performance of Divine Offices; Singing of Hymns and Psalms; Reading and Expounding of the Scriptures; Sermons, and Orations; Receiving the Holy Sacrament; Prayers and Thanksgivings; Liberal Alms bestowed on the Poor, and great gifts given to the Church; and in short, mighty expressions of mutual Love and Kindness, and universal rejoycing with one another. Which Dedications were constantly commemorated once a year, and solemniz'd with great Pomp, and much confluence of People, the Solemnity usually lasting Eight days together (d): some shadow whereof still remains amongst us at this day, in the *Wakes* observ'd in several Counties, which, in correspondence with the *Encenia* of the ancient Church, are Annual Festivals kept in Country-Villages in memory of the *Dedication* of their particular Churches.

The Original
of Country
Wakes.

The Names
of Angels or
Saints given
to Churches.

§. 7. Though all Churches were dedicated to none but God, as appears by the Grammatical Construction of the Word *Church* (which signifies nothing else but the *Lord's House* (e))

(a) Exod. 40. 34. 1 Kings 8. 10, 11. (b) Hist. Eccl. l. 10. c. 3. p. 370.
(c) Ibid. & De vita Const. l. 4. c. 42, 43. p. 546. &c. (d) Niceph. Cal. Hist. Eccl. l. 8. c. 50. Tom. 1. p. 653. B. (e) From Κυριακή (which signifies the Lords House) comes Kyrie, and by adding Letters of Aspiration Chyrch or Church.

yet at their Consecration they were generally distinguish'd by the name of some *Angel* or *Saint* : chiefly that the people, by frequently mentioning them, might be excited to imitate the Virtues for which they had been eminent; and also that the Saints themselves might by that means be kept in remembrance.

§. 8. Though I have already been so long upon this head yet I cannot conclude it, till I have observ'd what *Respect and Reverence* those *Primitive Christians* us'd to shew in the Church, as the Solemn Place of Worship, and where God did more peculiarly manifest his Presence. And this certainly was very great. They came into the Church as into *the Place of the great King* (as *Chrysostom* calls it (a)) with fear and trembling : upon which account he there presses the highest Modesty and Gravity upon them. Before their going into the Church they us'd to *wash*, at least, *their Hands*, as *Tertullian* probably intimates (b) and *Chrysostom* expressly tells us (c), carrying themselves while they were there with the profoundest Silence and Devotion. Nay, so great was the *Reverence* they bore to the Church, that the *Emperours* themselves, who otherwise never went without their Guard about them; when they went into the Church, us'd to lay down their Arms, to leave their Guard behind them, and to put off their Crowns; reckoning that the less Ostentation they made of Power and Greatness there, the more firmly the *Imperial Majesty* would be entayl'd upon them (d). Examples, one would think, sufficient to excite us to use all such outward Testimonies of *Respect* as the Church enjoins, and are establish'd by the Custom of the Age we live in as Marks of *Honour* and *Reverence* : A Duty recommended by *Solomon*, who charges us to *look to our Feet when we go into the House of God*; *Eccles. 5. 1.* being an Allusion in particular to the Rite of *pulling off the Shoes* us'd by the *Jews*, and other Nations of the *East*, when they came into Sacred Places (e) : and is as binding upon us to *look to our Heads* by uncovering them, and giving all other external Testimonies of *Reverence* and *Devotion*.

SECT. 3. Of the Ministers : Or Persons Officiating in Divine Service.

ANOTHER thing mention'd in this Rubrick are the *Ministers*; by whom we are to understand those who, being taken from among Men, are ordain'd for Men, in things pertaining to God. An Honour, which no Man taketh to him-

(a) In Ep. ad Hebr. c. 9. Hom. 15. Tom. 4. p. 515. lin. ult. (b) De Orat. ne, c. 11. p. 133. C. (c) In Johan. 13. Hom. 72. Tom. 2. p. 861. lin. 33. (d) Codex Theodof. Lib. 9. Tit. 45. leg. 4. Tom. 3. p. 363. (e) Exod. 3. 5. Josh. 5. 15.

Chap. 2. *self but he that is call'd of God as was Aaron; Heb. 5. 1, 4*
 For the *Ministerial Office* is of so high a Nature, that nothing but a *Divine Commission* can qualify any Person for the Execution of it. The *Ministers* of Religion are the Representatives of God Almighty: They are to publish his Laws, and to pass his Pardons, and to preside in his Worship. God has committed to them the *Keys of his Kingdom*; and *whofoever Sins they duly remit, they shall be remitted, and whofoever Sins they retain, they shall be retain'd*. They are the *Stewards of the Mysteries of God*, and the *Dispensers* of his Holy Word and Sacraments: In a Word, they are the *Ambassadors* of Heaven; and on their Ministrations the Affluences of the Holy Spirit, and all the Graces of a good Life depend. All these Characters and Powers are ascribed to them in Scripture; and consequently do sufficiently demonstrate the *Dignity* of their Office, and are a plain Argument that None but God himself can give them their Commission. For who dares, without the express Orders of Heaven, undertake an Office, which includes so many, and such great particulars? Should any One take upon him the Character of an Ambassador; should he offer Terms of Peace to Enemies; pretend to Naturalize Forreigners, and grant Pardons, without a Commission from the Supream Magistrate; as all his Acts would be Null and Void, so he would be highly criminal, and liable to the severest Punishment. The Application is so easy, that the very *Heathens* would never venture to officiate in Religious Matters, without a suppos'd Inspiration from Heaven, or a previous Initiation by those, whom they thought entrusted by the *Deity* for that Purpose.

adly. From the constant Practice of the Jews. Among the *Jews* None could approach the Presence of God, but such as were particularly appointed by him. When God instituted Offerings and Sacrifices and the other Positive Parts of his Worship; He at the same time set apart a peculiar Order of Men to be the *Administrators* of them. So that the *Persons* who were to *Minister*, were equally of *Divine Institution* with the *Ministrations* themselves. Thus *Aaron*, and his *Sons*, and the *Levites*, were consecrated by the express Command of God to *Moses* (a), and they had all of them their distinct Commissions from Heaven; and no less than *Death* was the Penalty of invading their Office (b). Nay God was more than ordinarily jealous of this Honour, and vindicated it even at the Expence of several Miracles. Thus, when *Orab*, *Dathan*, and *Abiram*, (tho' *Levites*, and consequently nearer to the Lord in Holy Matters than the rest of the Congregation) usurp'd the *Priest's Office*, God Almighty miraculously destroy'd both them and their Associates; and their

(a) Levit. 9. Numb. 3. 5. &c. (b) Numb. 3. 10. and ch. 18. 7.

Censers were order'd to be *beaten into broad Plates, and fix'd* Chap.2. *on the Altar, to be everlasting Monuments of their Sacrilege, and a Caution to all the Children of Israel, that none should presume to offer Incense before the Lord, but the Seed of Aaron, who alone were Commission'd to this Office (a): So also Uzzah was by the immediate Hand of God struck dead on the Spot, for touching the Ark, though he did it out of Zeal to hinder it from falling; to shew that no pretence of doing God Service can justify Medling in Holy Things (b). Saul, for offering Sacrifice, (though he thought himself under a necessity of doing so) lost his Kingdom (c); and King Uzziab, attempting to burn Incense before the Lord, was judicially smitten with Leprosy, and so excluded for ever after, not only from all Sacred, but even Civil Society (d). A plain Argument, that the Sacerdotal is not included in the Regal Office, nor deriv'd from thence, but is of a distinct Nature and Institution.*

And, as St. *Jerom* rightly observes (e), What *Aaron* and his *Sons* and the *Levites* were in the Temple; such are the *Bishops, Presbyters and Deacons* in the Christian Church. These are appointed by God, as Those were; and therefore it can be no less Sacrilege to usurp their Office. Nay, it must be far greater; Because the Honour of the Ministry rises in proportion to the Dignity of their Ministrations: And therefore as it cannot be deny'd, but that *Realities* are more valuable than *Types*; and that *Heaven* is better than the Land of *Canaan*; therefore the Sacraments of the Gospel are to be prefer'd before all the Offerings and Expiations of the Law.

And if we would but consider our Saviour's Example, we should find that, tho' he wanted no Gift to qualify him for this Office, as having the Divine Nature inseparably united to his Human, and giving sufficient Evidence of his Abilities, when but Twelve years old; and though the Necessities of Mankind call'd loudly for such an Instructor; yet, he would not enter upon his Office, till he was Externally Commission'd thereunto by the Visible Descent of the Holy Ghost upon him, and by an audible Voice from Heaven, proclaiming him to be the *Messiah*, when he was about 30 years old: All the former part of his Life he spent in a private Capacity; doubtless to teach us, that no Internal Qualifications, no good End nor Intention, can warrant a Man's Exercising any Holy Function, without a Divine Commission,

And we may observe that, though our Saviour had many Followers; yet, none of them presum'd to Preach, or Baptize, or perform any other Sacred Office, till they were particularly Commission'd by him. He first Ordain'd Twelve,

(a) Numb. 16. (b) 2 Sam. 6. 6, 7. (c) 1 Sam. 13. (d) 2 Chron. 26. 16, &c. (e) *Sub fine Epistola ad Euagrium.*

Chap. 2.

that they might be with him; and that he might send them forth to Preach, and to have Power to heal Sickneses, and to cast out Devils; Mark 3. 14, 15. and afterwards the other Seventy, which went out upon a like Errand, were especially appointed by him. Luke 10. 1. So likewise, after his Resurrection, when he advanc'd the Eleven to be Apostles, he did it in a most Solemn Manner. First, Breathing on them and Communicating to them the Holy Ghost; and then, after he had assur'd them of his own Authority, he gave them the Power of the Keys, and Authority to exercise all the Holy Offices in the Christian Church, and to convey the same Authority to others; promising them that he would be always with them and their Successours, even to the End of the World; and ratify and confirm what was done in his Name, and agreeable to this Commission. From whence 'tis plain that it was our Saviour's expresse Will and Intention that all those, who are Ministers in his Church, should either mediately or immediately derive their Authority from Him. And accordingly we may observe, that in the beginning of Christianity, all those who officiated in Divine Matters, receiv'd their Commission either from Christ himself, or from Apostolical Hands, and very commonly from both. The Seven Deacons were constituted by the Apostles: Acts 6. 6. And St. Paul and Barnabas Ordain'd Elders in every Church, which they planted; Acts 14. 23. The other Apostles us'd the same Method, as did also their Successours after them, as is sufficiently evident from Scripture and Antiquity; which abundantly proves the Necessity of a Divine Commission in order to the being a Minister in the Christian Church.

The Necessi-
ty of Epi-
scopal Or-
dination.

§. 2. If it be ask'd, Who may be truly said to have this Divine Commission? We need not doubt to affirm, That None, but those who are Ordain'd by such as we now commonly call Bishops, can have any Authority to minister in the Christian Church. For that the Power of Ordination is solely lodg'd in that Order, shall be prov'd from the Institution of our Saviour, and the constant Practice of the Apostles. That the Power of Ordination lodg'd in the Apostles, was of Divine Institution, I suppose no one will question, who reads these Words of our Saviour to them, after his Resurrection; *As my Father sent me, so send I you; John 20. 21. And, Lo, I am with you always even to the end of the World; Mat. 28. 20.* From whence it is evident, 1st. That it was by a Divine Commission, that our Saviour Ordain'd or Sent his Apostles. 2^{dly}, That by Virtue of the same Commission, the Apostles were at that time empower'd to ordain or Send others. And, 3^{dly}, That this Commission to Ordain, was always to continue in the Christian Church, and to remain in such Hands as the Apostles should convey it to: From whence it naturally follows, that

that Whoever has a Power to *Ordain*, must derive it from the Commission which our Saviour receiv'd from God, and gave to his Apostles, and was by them convey'd to their Successours. The only Way then to know, in whose Hands this Commission is now lodg'd, is, to enquire what Persons were appointed by the Apostles, to succeed them in this Office. Now 'tis plain to any one, who will read the Scripture without Prejudice, that there were *Three* distinct Orders of Ministers in the Christian Church, in the Apostles Days, which were design'd to continue *to the End of the World*. For besides those two, which our Adversaries allow, *viz. Deacons*, and those sometimes call'd *Presbyters* or *Elders*, and sometimes *Bishops*; we read of another Order, which were Superiour to, and had Authority over, both these. Such were, besides the *Apostles*, *Timothy* and *Titus*: For 'tis plain from the Epistles *St. Paul* wrote to them, that they *presided* over the *Presbyters*: They had Power to enforce them to their Duty, to receive *Accusations against them*, and *judicially* to pass Sentence upon them: which abundantly proves their Superiority. And several others were constituted by the Apostles to the same Office. Such were *St. James* surnam'd *the Just*, and *Epaphroditus*; who are term'd *Apostles* or *Bishops* by all Antiquity. Such doubtless were those, whom *St. Paul* calls *Apostles of the Churches* and joyns with *Titus*; *2 Cor. 8. 23*. And such also were those *Angels of the Churches*, mention'd in the *Revelation*.

Three distinct Orders set apart to the Ministry by the Apostles.

Some indeed have been pleas'd to tell us, that These were *Extraordinary Officers*, and so of *Temporary Institution* only. But this is said without any Ground or plausible Pretence. That they were sometimes sent upon *Extraordinary Messages*, and had a Power, upon an occasion, to do *Extraordinary things*, such as *Miracles &c.* is very true: But then the same is to be said of the *Presbyters*. *Philip* was only a *Deacon*, and yet God employ'd him in several *Extraordinary Matters*. And Working of Miracles was so common in the beginning of Christianity, that ordinary Christians were frequently endu'd with this Power (a). So that if this were an Argument for the *temporary Institution* of one Order, it must be so too for all the rest; Which they, who make the Objection, dare not say, and therefore acknowledge there is no Force in it.

But they farther urge, that *Timothy* was an *Evangelist*; because *St. Paul* bids him *do the Work of an Evangelist*. *2 Tim. 4. 5.* but to this we answer, that an *Evangelist* was no distinct Officer at any time in the Christian Church. For the proper Notion of an *Evangelist* in the *Acts* and *St. Pauls Epistles*, is, One who was eminently qualify'd to preach the Gospel,

(a) Mark 16. 17, 18. Acts 10. 46. and 19. 6. 1 Cor. 12. 10, 28.

Chap. 2. and had taken great pains therein. Thus *Philip* was call'd an *Evangelist* *Acts* 21. 8. who was no more than a *Deacon*; and could only *Preach* and *Baptize*, and had not the Power of *Laying on of Hands*, which *Timothy* had; and therefore the Office of *Philip* was far inferiour to that of *Timothy*. Whence 'tis evident, that allowing *Timothy* to be an *Evangelist*, yet his Power over *Presbyters* did not accrue to him upon that account. Nor does *Timothy's* being an *Evangelist* prove the Office of *Ruling* and *Ordaining Presbyters*, to be peculiar to an *Evangelist*, any more than *Philip's* being call'd an *Evangelist* proves the Office of *Preaching* and *Baptizing* to be so.

Presbyters
were never
invested with
the Power
of Ordina-
tion.

From what has been said therefore it plainly appears that there were *Three distinct Orders* set apart to the Ministry by the Apostles. • Our next Enquiry then is, to how many, or to which, of these the Power of Ordination was committed. Now, that the *Lowest Order* (*viz.* that of *Deacons*) had not this Power is by all confess'd. And that the *Highest Order* (of which *Timothy* and *Titus* were) had it, we are assur'd by the express Testimony of *St. Paul*. The only Question then is, Whether the *Second Order* (*viz.* that of *Presbyters*) was ever invested with this Power. The Affirmative of which Question can never be prov'd from Scripture, or Antiquity. • For

First, 'Tis frivolous to argue from the Community of Names, to the Sameness of Office. For any reasonable Man will grant that the Words *Bishop* and *Presbyter* being promiscuously us'd, and mere *Presbyters* being frequently call'd *Bishops* in Scripture; does not prove, that therefore all the Powers, which belong to those we now call *Bishops*, were ever lodg'd in those *Presbyters*. The only Method then to prove that the Power of Ordination belongs to *Presbyters*, is, to shew, that whoever were in Scripture call'd by the Name of *Presbyters* or *Bishops*, were invested with that Power. Which can never be done: For if *Presbyters* or *Elders* had the Power of Ordination lodg'd in them; for what reasons can we suppose that *St. Paul* should leave *Titus* in *Crete* on purpose to ordain *Elders in every City*; (as he tells him he did, *Tit.* 1. 5.) when we know that That *Island* had been converted to Christianity long before *Titus* came thither; and therefore doubtless had many *Presbyters* among them, to preach and administer the Sacraments to the Inhabitants? Nor

Secondly, Can this be prov'd from that often-quoted Passage, *1 Tim.* 4. 14. where *St. Paul* exhorts *Timothy* not to neglect the Gift that was in him, which was given him by Prophecy with the Laying on of the Hands of the Presbytery. For, allowing that *Timothy's* Ordination is here spoken of, (which yet many Learned Men have question'd;) it is manifest that the Apostles themselves were often call'd by the Name of *Presbyters*. And so the *Presbyters* here mention'd may very probably be the Apostles.

files. We are sure that St. Paul was one of them, and that he ascribes the whole of *Timothy's* Ordination to his own *Laying on of Hands*. 2 Tim. 1. 6. And therefore the utmost that can be deduc'd from this Text is this, viz. That One or More of such as were mere *Presbyters*, might lay on their Hands in Concurrency with him, to testify their Consent and Approbation: As is the Custom at this day in the Ordination of a *Presbyter*, and has been sometimes done at the Ordination of a *Bishop* (a). Nor

Thirdly, Can it be infer'd from any of the Charges or Directions given by St. Paul in his Epistles to either *Bishops* or *Presbyters*, that they had ever any thing like the Power of Ordination. Which makes it more than probable that wherever the Word *Bishop* is found in Scripture, as apply'd to an Ecclesiastical Officer after our Saviour, the Middle Order is always meant (b). For though the Apostles are sometimes call'd *Presbyters* and *Deacons*, yet they are never call'd *Bishops*. Their Office is once indeed call'd *Επισκοπή*, i. e. a *Bishoprick*; Acts 1. 20. But wherever we meet with *Επισκοποι*, i. e. *Bishops* either in the Acts of the Apostles, or the Epistles, we may very well understand the Middle Order, which we now call *Presbyters*. And as for those whom we now call *Bishops*, they were, in the first Age of the Church, stiled *Apostles*. For so St. Paul speaking to the *Philippians* concerning *Epafras* (c), calls him his Brother and Companion in Labour, *ἑταῖρον καὶ ἀντιπάλον*, but your *Apostle*; (for so the Word ought to be render'd, and not *Messenger*, as in our Translation,) An Office which 'tis probable St. Paul ordain'd him to, when he sent him with this Epistle; for which reason, at the 29th Verse of that Chapter, he charges them to receive him in the Lord with all Gladness, and to hold such in Reputation. And *Epafras* is accordingly, by all Antiquity, reckon'd the first *Bishop* of *Philippi*. So that the Apostolical Office was not temporary, but design'd to continue in the Church of Christ. And therefore the Apostles took care to Ordain some to succeed them, who were at first call'd by the same Name, though they afterwards in Modesty declin'd so high a Title; as is expressly affirm'd by *Theodoret*, who tells us (d), That formerly the same Persons were call'd both *Presbyters* and *Bishops*; And those now call'd *Bishops*, were then call'd *Apostles*: But in Process of Time, the Name of *Apostle* was left to those *Apostles* strictly so call'd, and the Name of *Bishops* ascrib'd to all the rest. And *Pacianus* a Writer in the 4th Century affirms

(a) Vid. Bevereg. in Can. Apost. 1. pag. 11. ad finem Col. 2. (b) And therefore in the Syriac Version of the New Testament, the Word *Επισκοπος* is usually render'd by *Presbyter*, and *Επισκοπῆς* by *Presbyteratus*. Vide Bevereg. in Can. Apost. 2. p. 13. col. 1. (c) Ch. 2. 25. See also 2 Cor. 8. 23. Gal. 1. 19. in both which places by the Original word *ἀπόστολοι* are to be understood those we now call *Bishops*. (d) In 1 Tim. 3. 1. Tom. 3. p. 473. D.

Chap. 2. the same thing (a). So that, granting meer *Presbyters* to be *Scripture-Bishops*, which some have so earnestly contended for; yet, nothing can from thence be inferr'd, to prove them to have equal Power with those we now call *Bishops*, who are Successors of a higher Order.

And to what has been said, We might, for farther Proof, add the joynt Testimony of all Christians for near 1500 years together; and challenge our Adversaries to produce one Instance of a *valid Ordination* by *Presbyters* in all that Time. It seems therefore very strange, that, if *Presbyters* ever had the *Power of Ordination*, they should so tamely give up their Right, without any Complaint, or so much as leaving any thing upon Record, to witness their Original Authority to After-Ages. In short, we have as much Reason to believe that the *Power of Ordination* is appropriated to those we now call *Bishops*, as we have to believe the necessary Continuance of any one positive Ordinance in the Gospel.

And now (to summ up all that has been said in few words.) A *Commission to Ordain* was given to None but the *Apostles*, and their Successors. And to extend it to any inferior Order is without Warrant in Nature or Antiquity. For every Commission is naturally exclusive of all Persons, except those to whom it is given: So that, since it does not appear, that the *Commission to Ordain*, which the *Apostles* receiv'd from our Saviour, was ever granted to any but such as must be acknowledg'd to be of a Superiour Order to that of *Presbyters*, which Order is the same with that of those we now call *Bishops*; Therefore it follows that No Others have any Pretence thereunto: And consequently, None but such as are ordain'd by *Bishops* can have any Title to *Minister* in the Christian Church.

SECT. 4. Of the Ministerial Ornaments.

what Ornaments are meant in the Rubrick.

THE Second part of this Rubrick is concerning the *Ornaments of the Church and the Ministers thereof at all times of their Ministrations*; and to know what they are, we must have recourse to the *Act of Parliament* here mention'd, viz. in the second year of the Reign of King Edward the Sixth; which will again refer us to the *First Common-Prayer Book* of King Edward VI; which (besides those Rubricks which relate to the *Ornaments of the Church*, such as are the *Font*, the *Communion-Cloath*, &c. which will more properly be treated of hereafter) has a particular Rubrick enjoining all Ministers whatsoever to wear *Surplices* during the time of performing any Office. And, to use the words of the Rubrick, *all Graduates may, besides their Surplices, wear such Hoods as pertain to their several Degrees which they have taken in any University within*

(a) Pacian. Episc. Barcelonenf. ad Sympronianum de Catholico Nomine, Epist. 1. apud Bibliothec. S. S. Patrum. Tom. 3. col. 431. Paris 1589.

this Realm: And whensoever the Bishop shall execute any publick Ministration; he shall have upon him, besides his Rochet, a Surplice or Alb, and a Cope or Vestment; and also his Pastoral Staff in his Hand, or else born or holden by his Chaplains. These are the Ministerial Ornaments enjoyn'd by the Rubrick: But because the Surplice is of the most general use, and what is most frequently objected against; I shall for that Reason speak at large of That, and only give a short Account of the rest.

I. And surely if it be thought necessary for Princes and Magistrates to wear Distinct Habits, in the Execution of their publick Offices, to preserve an awful Respect to their Royalty and Justice; there is the same reason for a Different Habit when God's Ambassadors publicly Officiate. And accordingly we find that under the Law, the Jewish Priests were, by God's own appointment, to wear decent sacred Vestments at all times (a); but at the time of publick Service, they were to have, besides those ordinary Garments, a white linnen Ephod (b). From the Jews 'tis probable the Egyptians learn'd this custom to wear no other Garments but only of white linnen, looking on that as the fittest, as being the purest, Covering for those that attended on Divine Service (c). And Philostratus tells us that the Brachmans or Indian Priests wore the same sort of Garments for the same reasons (d). From so Divine an Original, and spreading a Practice, the Ancient Christians brought them into Use for the greater Decency and Solemnity of Divine Service. St. Jerom at one and the same time proves its ancient use, and reproves the needless Scruples of such as oppose it. *What offence (saith he) can it be to God for a Bishop or Priest &c. to proceed to the Communion in a white Garment (e)?* The Antiquity of it in the Eastern Church appears from Greg. Naz. who adviseth the Priests to Purity, because *a little spot is soon seen in a white Garment (f)*. And it is very probable that it was us'd in the Western Church in the time of St. Cyprian: for Pontius Diaconus, in his account of that Father's Martyrdom, says that *there was a Bench by chance cover'd with a White Linnen Cloth, so that at his Passion he seem'd to have some of the Ensigns of the Episcopal Honour (g)*. From whence we may gather that a White Garment was us'd by the Clergy in those times.

Of the Surplice.

The Lawfulness and Decency of it.

The Colour of it, why White.

§. 2. The Colour of it is very suitable, for it aptly represents the Innocence and Righteousness wherewith Gods Ministers ought to be cloth'd; Psal. 132. 9. And 'tis observable

(a) Exod. 28. and ch. 29. (b) Exod. 28. 4. 1 Sam. 2. 18. (c) Apul. in Apol. part. 1. p. 64. Paris 1635. vid. Hieron. in Ezek. 44. 17. Tom. 4. p. 476. D. (d) Philostr. vir. Apol. Tyan. l. 3. c. 15. p. 106. Lipsæ. 1709. (e) Adv. Pelag. l. 1. c. 9 Tom. 2. p. 565. F. G. (f) Orat. 31. Tom. 1. p. 504. A. (g) Pont. Diac. in Vita S. Cyprian. Operibus. p. 9. præf. Cyprian.

Chap. 2. that the *Ancient of Days* in *Dan. 7. 9.* is represented as having Garments *white as Snow*; and that when our Saviour was transfigur'd, his Raiment was *white as the Light*, *Mat. 17. 2.* and that whenever Angels have appear'd to Men, they have always been cloath'd in *white Apparel* (a).

Why made of
Linnen?

§. 3. The Substance of it is *Linnen*, for *Woollen* would be thought ridiculous, and *Silk* would scarce be afforded: and we may observe that under the *Jewish* Dispensation God himself order'd that the Priests should not gird themselves with any thing that caus'd sweat (b); to signify the Purity of Heart that ought to be in those that were set apart to the performance of Divine Service; for which reason the *Jewish* Ephods were *Linnen*, *1 Sam. 2. 18.* as were also most of the other Garments which the Priests wore during their Ministrations. *Lev. 16. 4. Ezek. 44. 17, 18.* the *Levites* also that were Singers were array'd in *white Linnen*. *2 Chron. 5. 12.* and the Armies that follow'd the Lamb, were cloath'd in *fine Linnen*; *Rev. 19. 14.* And, *vers. 8.* to the Lamb's Wife was granted, that She should be array'd in *fine Linnen white and clean*; for the *fine Linnen* is (i. e. represents) the *Righteousness of Saints*.

The Shape
of it.

§. 4. As for the Shape of it, it is a thing so perfectly indifferent, that it admits of no Dispute. The present Mode is certainly grave and convenient, and, in the opinion of *Durand*, significant; who observes that as the Garments us'd by the *Jewish* Priesthood were girt tight about them, to signify the Bondage of the Law; so the looseness of the Surplices us'd by the *Christian* Priests, signifies the Freedom of the Gospel (c).

Objections
answer'd.

§. 5. But neither the Significancy nor Decency of the Surplice will protect it from Objections: For 1st, Some tell us, "It is a Rag of Popery"; An Objection that proves nothing but the Ignorance of those that make it: For *White Garments* (let them be call'd what they will) were of use among the most Primitive Christians: Nor need our Adversaries do the Church of Rome a greater Kindness, or wound the Protestant Religion more deeply, than by granting that *White Garments* and *Popery* are of the same Antiquity.

But they tell us, 2^{dly}, That, "the Surplice has been abus'd by the Papists to Superstitious and Idolatrous Uses". But to this we answer, that 'tis not the Priest's using a Surplice, that either makes their Worship Idolatrous or Superstitious, or encreases the Idolatry or Superstition of it. For the Worship of the Roman Church is Idolatrous and Superstitious, whether the Priest be cloath'd in *White*, or *Black*, or any other Colour. All therefore that our Adversaries can mean is this, viz. that the Surplice has been worn by the Papists, when they have practis'd

(a) *Mat. 28. 3. Mark 16. 5. Acts 1. 10. Rev. 6. 11. -- 7. 9. -- 15. 6. -- 19. 8, 14.* (b) *Ezek. 44. 18.* (c) *Rational. Divin. Offic. l. 3. c. 3. hum. 3. fol. 67.*

Idolatry and Superstition : And this we grant ; But then it does not follow, that a *Surplice* of it self is either unlawful or inexpedient. For *White Garments* had, in this sense, been abus'd to *Superstitious* and *Idolatrous* uses, before *Daniel* represented *God himself* as wearing such Garments ; and before our *Saviour* wore them ; and before the *Angels* and *Saints* were represented as cloath'd with them ; and before they became the *Ministerial Ornaments* of the *Primitive Times*. But surely if such an Abuse made them unlawful or inexpedient, it cannot be conceiv'd, that the *Primitive Church* and the *Inspir'd Writers*, nay, *God himself*, would so plainly countenance them.

II. Next to the *Surplice* that which is of most frequent use in the Celebration of Divine Service is the *Hood*, or the *Habit* denoting the *Degree* which the Person Officiating has taken in the *University*. This in *Latin* is call'd *Caputium* or *Cucullus* ; tho' of the two names the Latter seems to be the more proper and ancient one. For the *Cucullus* was a Habit among the Ancient *Romans*, being a coarse Covering for the Head, broad at one end for the Head to go in, and then lessening gradually till it ended in a point (a).

§. 2. From the *Romans* the use of it was taken up by the old *Monks* and *Asceticks* ; who, as soon as they began in the Church, made Choice of this Habit as suitable to that strict Reservedness which they profess'd. For when this was drawn over their Faces, it at once prevented them from gazing at others, or being star'd at themselves. And as the several Orders of *Monks* grew up, there was hardly any one of them but had the *Hood* or *Cowl*, only a little vary'd in the Cut or Fashion of it. But generally it was contriv'd so, that in cold or wet Weather it might be a Covering to the Head ; or at other times, when they pleas'd, they might let it fall back behind them, hanging upon their Neck by the lower end, after the same manner as it is now generally us'd with us.

§. 3. After this it came to be us'd by the *Canons* and others of *Cathedral Churches*, tho' they were not allow'd to have the same sort of *Hoods* as the *Monks*. And from these the *Universities* took the use of it, to denote the difference of *Degrees* among their Members ; varying the Materials, Colour and Fashion of it according to the Degree of the Person that wears it. And that these Academical Honours (which always entitle those they are conferr'd upon, to the greater respect and esteem of the People) might be known abroad as well as in the *Universities* ; the Church enjoyns that every Minister, who is a *Graduate*, shall wear his proper *Hood* during the time of Divine Service.

III. The next *Ministerial Ornament* the *Rubrick* mentions is the *Rochet*, (which I take to be the same with what we now

(a) Martial. Lib. 5. Epigr. 14. lin. 6. Juvenal. Sat. 8. v. 145.

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call the *Lawn Sleeves*) a Habit peculiar to the Bishop. The Author of the Acts of St. *Cyprian's* Martyrdom says that That Father went to his Execution in this Pontifical Habit (a); but whether this seems probable I shall leave the Reader to judge: But it is certain the use of it is ancient, it being described by *Bede* in the 7th Century (b). In the following Ages the Bishops were oblig'd by the Canon Law to wear their *Rockets* whenever they appear'd in publick (c): Which Practice was constantly kept up in *England* till the *Reformation*; but since that time the Bishops have not us'd to wear them at any place out of the Church, except in the *Parliament House*.

Of the Chimere.

§. 2. Before and after the *Reformation* till *Queen Elizabeth's* time the Bishops wore a Scarlet *Chimere* or Garment over the *Rocket*; but Bishop *Hooper* scrupling at this as too light a Robe for the Episcopal Gravity, it was in her Reign chang'd into a *Chimere* of Black Satin (d).

Of the Cope.

IV. The other two Ornaments, mention'd in the *Rubrick*, are now for the most part discontinued, viz. the *Cope* and *Pastoral Staff*. The first of which, viz. the *Cope* answers to the *Colobium* us'd by the *Latin*, and the *Σαυρα* us'd by the *Greek* Church. It was at first a Common Habit, but afterwards us'd as a Church-Vestment, only made very rich by Embroidery and the like. The *Greeks* say, it was taken up in memory of that Mock Robe which was put upon our Saviour; But this I shall not inquire into; but shall only observe that this Robe is not peculiar to the Bishop only, but is enjoyn'd, by the First Book of K. *Edward VI.* to be worn by the *Priest* likewise at the Celebration of the Communion (e).

Of the Pastoral-Staff.

V. The other of the two last mention'd Ornaments, viz. the *Pastoral Staff*, is peculiar to the Bishop. It was made in the shape of a *Shepherd's Crook*, and was for many Ages constantly given to the Bishop at his Consecration, to denote that he was then constituted a *Shepherd* over the Flock of Christ (f).

Of the Lights upon the Altar.

VI. These are the Ministerial Ornaments enjoyn'd by the *Rubrick*; of which since none but the *Surplice* meets with any great Opposition; this short account we have given of the rest may be thought sufficient. I shall only add that among other Ornaments of the Church then in use, there were two *Lights* enjoyn'd by the Injunctions of K. *Edward VI.* (which Injunctions were also ratify'd by the Act of Parliament here mention'd) to be set upon the *Altar*, as a significant Ceremony to represent the *Light* which Christ's Gospel brought into the World. And this too was order'd by the very same

(a) Vid. Baronius's *Annals*. Ann. 261. §. 40. 41. (b) *Bede de Tabernac.* citat. ab *Almarib.* in *Biblioth. Patr.* L. 10. p. 389. (c) *Decretal.* l. 3. Tit. 1. Cap. 15. (d) See *Mody's History of Convocation*. p. 143. (e) *Rubrick before the Communion Office.* (f) *Durand. Rational.* Lib. 3. Cap. 15. fol. 77. &c.

Injunction which forbids all other *Lights* and *Tapers* to be superstitiously set before *Images*. And these *Lights* us'd time out of Mind in the Church, are still continued in most, if not all, *Cathedral* and *Collegiate* Churches and Chappels, so often as Divine Service is perform'd by *Candle-Light*, and ought also by this *Rubrick* to be us'd in all *Parish* Churches and Chappels.

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CHAP. III.

OF THE MORNING and EVENING PRAYER.

Sect. 1. Of the Sentences.

P RAYER requires so much attention and serenity of Mind, that it can never be well perform'd without some preceding Preparation: for which reason when the *Jews* enter into their *Synagogues* to pray, they remain silent for some time, and meditate before whom they stand (a); and the *Christian Priests* in the *Primitive Ages* prepar'd the People's hearts to Prayer by a devout *Preface* (b); in conformity to which custom, these select *Sentences* and the following *Exhortation*, are prefix'd to our *Morning and Evening Prayer* to bring the Souls of the Congregation to a Spiritual Frame, and to prepare them for the great Duty they are just entering upon. The *Sentences* are gather'd out of Scripture, that so we may not dare to disobey them; since they come from the Mouth of that God whom we address our selves to in our Prayers, and who may justly reject our Petitions, if we hearken not to his Word.

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Why plac'd
at the be-
ginning of
the Service.

§. 2. As to the Choice of them, the Reverend Compilers of our *Liturgy*, have been very curious and exact; selecting such of the plainest and properest Texts of Scripture, as are likely to bring all sorts of Sinners to repentance. There are Variety of Dispositions, and the same Man is not always in the same temper; for which reason they have collected many, and left it to the Discretion of him that Ministreth, to use such of them every day, as best suit with his own, and his People's Circumstances.

The Choice
of them.

(a) Buxtorf, *Synag. Judaic. cap. 5. pag. 156.* Hanov. 1622. (b) Cypr. *de O-rat. Dom. p. 152.*

The Design
of the Ex-
hortation.

Sect. 2. Of the Exhortation.

THE Design of the *Exhortation* is to apply and set home the preceeding *Sentences*, and to direct us how to perform the following *Confession*. It collects the necessity of it from the Word of God, and when it hath convinc'd us of that, it instructeth us in the right manner, and then invites us to that necessary Duty, for which it hath so well prepar'd us: And for our greater encouragement, the *Minister* (who is God's Ambassadour) offers to *accompany us to the Throne of Grace*, knowing his Master will be glad to see him return with so many Penitents in his Retinue. And he promiseth that he will put words in our Mouths, and speak with us and for us; only we must express the Humbleness of our Minds by the Lowliness of our Bodies, and assent to, and seal every Sentence by repeating them reverently *after him*.

Sect. 3. Of the Confession.

The Confession, why plac'd at the beginning of the Prayers.

IT is so certain that Sin unrepented of hinders the Success of our Prayers; that such as would pray effectually have always begun with *Confession* (a): because when the Guilt is remov'd by Penitential acknowledgments, there is no Bar left to God's Grace and Mercy. For which reason the Church hath plac'd this *Confession* at the beginning of the Service, because God hath assur'd us, he will not hear those who remain in their Sins (b).

Objections answer'd.

§. 2. As to the Form it self, some have blam'd it as being *too general*: but it is so *particular*, as to contain all that can be express'd. For it mentions Sins both of *Omission* and *Commission*, under which two heads all Sins whatsoever are reduc'd. And indeed had it been more *particular*, it would not so well have answer'd the end for which it was design'd. For a Common *Confession* ought to be so contriv'd, that every Person present, may truly speak it as his own Case, and reduce even his most *particular* and *personal* Faults to the *general* expressions of it.

Others blame it because there is no mention made of *Original Sin* in it: but to this we answer that we confess and bewail to God, that *we have followed too much the Devices and Desires of our own Hearts*, which plainly implies that our Hearts are evil and corrupt, and such as we ought not to follow, and consequently by these words *Original Sin* is sufficiently understood.

Sect. 4. Of the Absolution.

Priests have power to absolve Sins.

THAT Christ gave his *Apostles* a power of *binding* and *loosing*, or of *remitting and retaining Sins*, with a solemn

(a) Ezra 9. 5, 6. Dan. 9. 4, 5. (b) Isai. 1. 15. John 9. 31.

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Promise to ratifie in Heaven what they did on earth, is evident from several places of Scripture (a). And that the *Apostles* exercis'd this power (b), and gave their *Successors* a charge to use it too, is plain also from Scripture and Antiquity (c). Since therefore the Priest hath by indisputable Right the *Ministry of Reconciliation* (d); he can never have a more proper opportunity to exercise it than now, viz. when the Penitent being humbled by the *Confession*, stands in need of Comfort, which the Church directs the Priest to give him by this *Absolution*.

§. 2. Mr. Bennet is of the opinion that "this *Absolution* be-
"ing only *Declaratory*, the repeating it is no more than say-
"ing that all penitent Sinners are pardon'd by God upon
"their Repentance; and so consequently a mere *Deacon* hath
"as much Authority to speak every part of this Form, as he
"hath to preach a Sermon about Repentance, or to say, *When*
"*the Wicked Man turneth away from his Wickedness &c.* which
"is the first Sentence before Morning or Evening Prayer:
"and that therefore it is only a vulgar mistake in the *Deacons*
"to omit either the whole or part of this Form (e).
whether this Form of Absolution may be pronounced by a Deacon.

But with Submission to Mr. Bennet I beg leave to offer these Considerations to the Contrary. viz.

1st, That if the repeating this *Absolution* be no more than saying that all Penitent Sinners are pardon'd by God upon their Repentance; I cannot conceive to what end it should be plac'd here, viz. just after the *Confession*. For as much as this, Mr. Bennet himself tells us, is said before it, viz. in the first Sentence before Morning or Evening Prayer, *When the Wicked Man turneth away from his Wickedness &c.*; and there indeed more properly: For such a Declaration may be a great encouragement to draw Men to Confession, and Repentance; but after they have confess'd and repented, the Use of it, I think, is not so great. It is indeed a Comfort to us to know that God will pardon us upon our Repentance; but then it must be suppos'd that the Hopes of this Pardon is one chief ground of our Repentance: And therefore it cannot be imagin'd that the Church should tell us That after the Confession, which it is necessary we should know before it, as being the principal motive we have to confess.

All that I know can be said against this is, that "after the Minister has declar'd the *Absolution and Remission* of the People's Sins, he goes on to exhort them to pray and beseech God to grant them true Repentance &c. which Repentance is necessary, they say, beforehand in order to their Pardon;

(a) Mat. 16. 19. -- 18. 18. John 20. 22, 23. (b) Acts 2. 38. 2 Cor. 2. 10. (c) Gal. 6. 1. James 5. 14, 15. Greg. M. Hom. 26. in Evang. Tom. 1. Col. 1440. C. (d) 2 Cor. 5. 18. (e) Mr. Bennet in the Common Prayer. p. 27.

because

“because God *pardoneth and absolveth* none but those *who truly repent*: And therefore since the Minister here exhorts the People to pray for Repentance *after he has pronounc’d the Absolution and Remission of their Sins*, they think that That Absolution does not convey a Pardon, but only promise them one upon their Repentance. In answer to which I grant 1st, that one Part of Repentance, *viz. the acknowledging and confessing of our Sins* must be perform’d before we are pardon’d; since unless we acknowledge that we have transgress’d God’s Laws, we do not own that we stand in need of his Pardon: And for this reason the Church orders the People to make their *Confession*, before she directs the Priest to pronounce the *Absolution*. But then there are two other parts of Repentance, which are as necessary *after* our Sins are forgiven us as *before*, *viz. Contrition and Amendment of Life*. For 1st, *Contrition*, by which I mean the lamenting or looking back with Sorrow upon our Sins, is certainly necessary even *after* they are forgiven us; since to be pleas’d with the remembrance of them would be to act those Sins over again; and consequently, though God himself should have declar’d them pardon’d with his own Mouth, yet such Repetition of them would render even that Absolution ineffectual. And 2^{dly}, as to Endeavours after *Amendment of Life*, if there be any difference they are certainly more necessary *after* our former Sins are forgiven than *before*: because God’s Mercy in pardoning us is a new Obligation upon us to live well, and is what will enhance our guilt if we offend afterwards. And therefore our being pardon’d, ought to make us pray the more vehemently for *Repentance*, and the *Grace of God’s Holy Spirit*; lest, if we should sin any more, a worse thing should happen unto us. From all which it appears that, tho’ *Repentance* be a necessary Disposition to Pardon, so as that neither God will, nor Man can, absolve those that are impenitent; yet, in some parts of it, it is a necessary Consequent of Pardon, insomuch as that he who is pardon’d ought still to repent as well as he who seeks a pardon: And if so then the praying for *Repentance* *after* the Minister has declar’d a Pardon, is no Argument that such Declaration does not convey a Pardon.

But 2^{dly}, That the Church designs here not only to exhort the Congregation to Repentance by declaring to them that God will forgive and pardon their Sins when they shall repent; but also to convey an instant Pardon from God by the Mouth of the Priest to as many as do, at that time, *truly repent and unfeignedly believe his Holy Gospel*; is evident from the former part of the Absolution, where the Priest reads his Commission before he executes his Authority. For this part would be wholly needless, if no more was intended by the

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Absolution than what Mr. Bennet tells us, viz. *a bare Declaration that all Penitent Sinners are pardon'd by God upon their Repentance*: For since, as he himself confesses, there is no more contain'd in such a Declaration than what is imply'd in the first Sentence before Morning and Evening Prayer, (viz. *When the Wicked Man turneth away from his Wickedness which he hath committed, and doth that which is lawful and right he shall save his Soul alive*;) It will be very difficult to account why the Church should usher it in with so solemn a Proclamation of what Power and Commandment is given by God to his Ministers. But since the Church has directed the Priest to make known to the People that God has given Power and Commandment to his Ministers to declare and pronounce to his People being penitent the Absolution and Remission of their Sins; it is very reasonable to suppose that when in the next words, the Priest declares that God pardoneth and absolveth all those who truly repent and unfeignedly believe his Holy Gospel, he does, in the intent of the Church, exercise that Power, and obey that Commandment which God has given him.

But lastly, The Persons to which this Absolution must be pronounc'd, is another convincing Proof that it is more than merely Declarative. For if it imply'd no more than that all Sinners are pardon'd by God upon their Repentance, it might as well be pronounc'd to such as continue in their Sins, as to those that have repented of them: Nay, it would be more proper and advantageous to be pronounc'd to the Former than to the Latter: Because as I have observ'd, such a Declaration might be a great inducement to forward their Conversion. But yet we see that this Form is not to be pronounc'd to such as the Church desires should repent, but to those who have repented. The Absolution and Remission of Sins which the Priest here declares and pronounces from God, is declar'd and pronounc'd to his People being Penitent, i. e. to those who are penitent at the very time of pronouncing the Absolution. For as to those who are impenitent, the Priest is not here said to have any Power or Commandment relating to them; they are quite left out as Persons not fit or proper to have this Commission executed in their Behalf. From all which it is plain that this Absolution is more than Declarative; that it is Effective and Judicial; insuring and conveying to the proper Subjects thereof, the very Absolution or Remission it self. It is as much a bringing of God's Pardon to the Penitent Member of Christ's Church, and as effectual to his present Benefit; as an Authoriz'd Messenger bringing a Pardon from his Sovereign to a Condemn'd Penitent Criminal, is effectual to his present Pardon and Release from the before appointed Punishment.

It is indeed drawn up in a Declarative Form, and, considering

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dering it is to be pronounc'd to a mix'd Congregation, it could not have been drawn up in any other: For the Minister not knowing who are sincere and who are feign'd Penitents, is not allow'd to prostitute so Sacred an Ordinance amongst the good and bad promiscuously; but is directed to assure those only of a Pardon *who sincerely repent, and unfeignedly believe God's holy Gospel*: But then to these, as may be gather'd from what has been said, it is as absolute a Form, as that prescrib'd in the Office for the Visitation of the Sick: For, as when a Prince hath granted a Commission to any Servant of his to release out of Prison all penitent Offenders whatsoever, it were all one in effect, as to the Prisoner's discharge, whether this Servant saith, *By Virtue of a Commission granted to me, under the Prince's Hand and Seal, which here I shew, I release this Prisoner*; or thus, *The Prince, who hath given me this Commission to deliver you, he pardons you*: So is it here all one as to the Remission of the Penitent whether the Priest absolves him after this Form, *Almighty God who hath given me and all Priests Power to pronounce Pardon to the Penitent, He pardons you* (i.e. by me); Or thus; *By his Authority committed to me, I absolve you*. — So that both these Forms, being but different Expressions of the same thing, are equally effectual to the Penitent by Virtue of that Commission mention'd *Joku 20. 23. Whose Sins ye remit, they are remitted*: Which Commission being never given to the Deacons, it naturally follows they cannot exercise it: So that for a Deacon to pronounce this Form is not only to usurp an Authority never committed to him; but also to deceive the People, and flatter them with a promise of a Blessing, which he is not capacitated to confer. And therefore I hope Mr. Bennet will pardon my Presumption in opposing his Sentiments; since it is in a matter of so great a consequence. Besides, I have this to plead for my self, that I am sure I am of the safest Side; Since Mr. Bennet himself must allow, that, though he should be in the right; yet the Deacon's omitting the Absolution, would be no injury to the Service according to his Notion of it. And therefore I do not doubt (if I may judge of that Gentleman by his wonted Candor) but that the next opportunity he will withdraw that Umbrage which, I know, too many Persons, without any further Consideration, than of the Authority of his Opinion, shelter themselves under; especially considering that if he should be in the wrong, the thing he countenances is not only an Irregularity, but a Sacrilegious Usurpation.

The Absolution to be pronounc'd by the Priest alone.

§. 3. It being the Privilege and Property of the Priest's Office to pronounce the Absolution; the People must not repeat it with him, but only listen to the Minister whilst he speaks it, and at the end of it seal all with a hearty Amen, to testify how firmly they believe, highly value, and earnestly desire those Comforts.

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§. 4. The Priest is required to pronounce it *Standing*, because it is an act of his Authority in declaring the Will of God whose Ambassadour he is. But the People are to continue *Kneeling* in token of that Humility and Reverence, with which they ought to receive the joyful news of a *Pardon* from God.

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The Priest, to Stand and the People to Kneel at the Absolution.

Sect. 5. Of the Lord's Prayer.

WHAT hath hitherto been done is, for the most part, rather a Preparation to Prayer, than Prayer it self; but now we begin with the *Lord's Prayer* which ought to have stood in the first place, but that it would have been presumption for us to have call'd God, *Our Father*, before we had repented of our Disobedience against him. The necessity of using it I have already prov'd (*Introduct. p. 3. &c.*) and shall now only observe that it's being drawn up by our Glorious Advocate who knew both his Father's Sufficiency and our Wants, may assure us that it contains every thing fit for us to ask, or his Father to grant. For which cause, it is, and ought to be, added to all our Forms and Offices to make up their Defects, and to recommend them to our Heavenly Father; who, if he cannot deny us when we ask in his Son's Name, can much less do so when we speak in his Words also (a).

§. 2. The *Doxology* is us'd here partly because most Copies of St. *Matthew* have it, and the *Greek Fathers* expound it; and partly because the Office here is a matter of *Praise*, it being us'd immediately after the *Absolution*. But since St. *Luke* leaves it out, and some Copies of St. *Matthew*, and most of the *Latin Fathers*; therefore we also omit it in some places, where the Offices are not direct Acts of *Thanksgiving*. It is very probable that our Saviour, delivering this Prayer twice, did add this *Doxology* at first, and leave it out the second time; And that the *Latin Copies* (which are known to be full of errors) because it was not in St. *Luke*, left it out in St. *Matthew*, that the Evangelists might not seem to differ in so considerable a matter.

The Doxology, why sometimes us'd and sometimes omitted.

§. 3. Here and where-ever else this Prayer is us'd, the whole Congregation is to joyn with the Minister in an *Audible Voice*; partly that People ignorantly educated may the sooner learn it; and partly to signify how boldly we may approach the *Father*, when we address him with the *Son's Words*.

The People to repeat the Lord's Prayer Aloud with the Minister.

Sect. 6. Of the Responses.

IT was a very ancient practice of the *Jews* to recite their publick Hymns and Prayers by *course*; and many of the *Fathers* assure us, that the *Primitive Christians* imitated them

The Design of the Responses.

(a) St. Cyprian, de Orat. p. 139, 140.

therein;

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therein : so that there is no old *Liturgy* wherein there are not such short and devout Sentences as these, which, from the the Peoples answering the Priest, are call'd *Responses*. The Design of them is, by a grateful variety, to quicken the Peoples Devotions, and engage their Attention : for since they have their Share of Duty they must expect till their Turn come, and prepare for the next Response ; whereas, when the Minister does all, the People naturally grow sleepy and heedless, as if they were wholly unconcern'd.

V. O Lord
open thou
&c.

R. And our
Mouth
shall &c.

§. 2. The *Responses* here enjoyn'd consist of Prayers and Praises : the first, [O Lord open thou our Lips, And our Mouth shall shew forth thy Praise] are very frequent in ancient *Liturgies* ; particularly in those of St. James and St. Chrysostom, and are fitly plac'd here with respect to those Sins we lately confess'd : For they are part of David's Penitential Psalm (a), who look'd on his guilt so long, till the grief, shame, and fear which followed thereupon, had almost seal'd up his Lips, and made him speechless ; so that he could not praise God as he desired, unless it pleas'd him, by speaking Peace to his Soul, to remove those Terrors, and then his Lips would be opened, and his Mouth ready to praise God. And if we be as sensible of our Guilt as we ought to be, it will be needful for us to beg such evidences of our Pardon as may free us from the terrors which seal up our Lips, and then we shall be fit to praise God heartily in the following *Psalms*.

V. O God
make speed
&c.

R. O Lord
make haste
&c.

§. 3. The words that follow, viz. [O God, make speed to save us ; O Lord, make haste to help us] are of ancient use in the *Western Church*. When with David we look back to the innumerable Evils which have taken hold of us, we cry to God to save us speedily from them by his Mercy ; and when we look forward to the Duties we are about to do, we pray as earnestly, in the words of the same Psalmist (b), that he will make haste to help us by his Grace ; without which we can do no acceptable Service.

V. Glory be
to the Fa-
ther &c.
R. As it was
in the be-
ginning
&c.

The Gloria
Patri cor-
rupted by the
Arrians and
for that rea-
son enlarg'd
by the
Church,

§. 4. And now having good Confidence that our Pardon is granted ; like David (c), we turn our *Petitions* into *Praises* : Rising up in token that we lift up our hearts to praise, and magnify the Eternal and Glorious Trinity ; giving *Glory to the Father* who granted our pardon, to the Son who purchas'd it, and to the Holy Ghost who seal'd it.

It was the Custom from the beginning of Christianity (as the Fathers shew (d), to give *Glory to the only Father with the Son and the Holy Ghost* ; which orthodox Form the *Arrians* attempted to change into *Glory be to the Father, by the Son, in the Holy Ghost* ; whereupon the Church enlarg'd the old Form,

(a) Psal. 51. 15. (b) Pf. 70. 1. (c) Psal. 6. 9. - 130. 7. (d) Clem. Alex. *Padag.* l. 3. c. 12. p. 266.

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and annex'd it to their Liturgies (a) in this Form, *Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever world without end*: And so the Greek Church now uses it: but the Western Church, in a Council, added these words, *As it was in the beginning*, to shew that this was the Primitive Faith, and the old Orthodox way of praising God (b).

§. 5. Having now concluded our *Penitential Office*, we begin the Office of *Praises*; as an Introduction to which the Priest exhorts us to *Praise the Lord*: The People, to shew their readiness to joyn with him, immediately answer, *Let the Lord's name be praised*.

The first of these Versicles, viz. *Praise ye the Lord*, is no other than the English of *Hallelujah*; a Word so sacred that St. *John* retains it (c), and St. *Austin* saith the Church scrupled to Translate it (d): a Word appointed to be us'd in all the Liturgies I ever met with: in some of them upon all Days of the year, except those of Fasting and Humiliation; but in others only upon *Sundays* and the fifty Days between *Easter* and *Whitsuntide*, in token of the Joy we express for Christ's Resurrection. In our own Church, notwithstanding we repeat the sense of it every day in *English*, yet the Word it self was retain'd in the First Book of King *Edward VI.* where it was appointed to be us'd, immediately after the Versicles here mention'd, from *Easter* to *Trinity-Sunday*. How it came to be left out afterwards, I cannot tell; except it was because Those who had the Care of altering our Liturgy, thought the repetition of the Word it self was needless, since the sense of it was imply'd in the foregoing Versicles: tho' the Church always took it for something more than a bare repetition of *Praise ye the Lord*. For in those Words the Minister calls only upon the *Congregation* to praise God; whereas in this he was thought to invite the *Holy Angels* also to joyn with the *Congregation*; and to second our *Praises* below with their Divine *Hallelujah* above.

§. 6. Some have objected against the dividing of our Prayers into such small *Parts and Versicles*; But to this we answer, that though there be an Alteration and Division in the Utterance, yet the Prayer is but one continu'd Form: for though the Church requires that the *Minister* speak one Portion, and the *People* the other; yet both the *Minister* and the *People* ought *mentally* to offer up and speak to God, what is *vocally* offer'd up and spoken by each of them respectively.

(a) *Liturg.* Chryf. & Basil. (b) *Concil.* Valsenl. c. 3. Tom. 2. col. 727. E. (c) *Rev.* 19. 1, 3, 4, 6. &c. (d) *De Doctrina Christiana.* lib. 2. cap. 11. Tom. 3. col. 25. B.

The Venite,
Exultemus,

Sect. 7. Of the XCVth Psalm.

THE matter of this Psalm shews it was design'd at first for the publick Service, on the Feast of *Tabernacles*, (as some (a)) or on the *Sabbath-Day* (as others think (b):) But *St. Paul* judges it fit for every day, while it is call'd to Day, *Heb.* 3. 7, 15. and so it has been us'd in all the Christian World, as the Liturgies of *St. Chrysostom* and *St. Basil* witness for the *Greek Church*, the Testimony of *St. Augustin* for the *African* (c), and all it's Ancient Offices and Capitulars for the *Western*. *St. Ambrose* saith that it was the use of the Church in his time to begin their Service with it (d); for which reason in the *Latin Services* it is call'd the *Invitatory Psalm*: it being always sung with a strong and loud voice to hasten those People into Church, who were in the *Cemetery*, or any other adjacent parts, waiting for the beginning of Prayers (e).

why us'd in
this place.

Our *Reformers* very fitly plac'd it here as a proper Preparatory to the following *Psalms*, *Lessons* and *Collects*. For it exhorts us 1st to praise God, shewing us in what manner and for what reasons we ought to do it, (v. 1. — 5.) 2^{dly}, It exhorts us to pray to him, shewing us also the manner and reasons, (v. 6, 7.) Lastly, It exhorts us to hear God's word speedily and willingly, (v. 8.) giving us a caution to beware of hardning our hearts by an instance of the sad event which happen'd to the *Jews* on that account (v. 8. — 11.), whose Sin and Punishment are set before us, that we may not destroy our Souls, by despising and distrusting God's Word as they did: (v. 10, 11.) for which warning we bless the Holy Trinity saying, *Glory be to the Father &c.*

Sect. 8. Of the Psalms.

The Psalms:
why they
follow next.

AND now, if we have perform'd the foregoing parts of the Liturgy as we ought, we shall be fitly dispos'd to sing *David's Psalms* with *David's Spirit*: for all that hath been done hitherto was to tune our hearts, that we may say, O God our hearts are ready, We will sing and give praise, (Ps. 108. 1.) For having confess'd humbly, begg'd forgiveness earnestly, and receiv'd the news of our Absolution thankfully; we shall be naturally fill'd with Contrition and Lowliness, and with desires of breathing up our Souls to Heaven. For the performance of which we can have no greater or properer Assistance than the *Book of Psalms*, which is a Collection of Prayers and Praises endited by the Holy Spirit, compos'd by Devout Men on various occasions, and so suited to publick Worship, that they are us'd by *Jews* as well as *Christians*.

(a) Grotius in Psalm. 95. (b) Calvin in Psalm. 95. (c) Serm. 176. de verb. Apost. c. 1. Tom. 5. col. 839. E. (d) Serm. de Deip. (e) Durand. de Divin. Offic. Rational. l. 5. c. 3. num. 11. fol. 227.

Of the Morning and Evening Prayer.

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And though the several Parties of Christians differ in many other things; yet in this they all agree. They contain variety of Devotions, agreeable to all degrees and Conditions of Men; insomuch that without much difficulty, every Man may, either directly or by way of accommodation, apply most of them to his own Case. Chap. 3.

§. 2. For which cause the Church useth these oftner than any other part of Scripture: Nor can it herein be accus'd of Novelty; for it is certain the *Temple-Service* consisted chiefly of Forms taken out of the *Psalms* (a); and the Prayers of the modern *Jews* also are mostly gather'd from thence (b). The *Christians* undoubted us'd them in their publick Service in the times of the Apostles (c); and in the following Ages they were repeated so often at the Church, that the meanest Christians could rehearse them at their ordinary work (d). *Us'd oftner than any other part of Scripture.*

§. 3. But now it is objected that "it cannot reasonably be suppos'd that all the Members of mixt Congregations can be fit to use some Expressions in the Psalms, so as to make them their own Words; because very few have attain'd to such a Degree of Piety and Goodness as *David* and the other *Psalms* make Profession of: and therefore the *Book of Psalms* is not now a proper part of Divince Service." *whether all the Members in a mix'd Congregation may properly use some Expressions in the Psalms.*

To which it is answer'd: That so long as Men continue in a wicked course of Life, they are not only unfit for the use of the Psalms, but of any other Devotions. They are not only incapable of applying such Passages in the Psalms to their own Persons; but they cannot so much as repeat a *Penitential Psalm*, or even the *Confession of Sins* in the Liturgy in a proper and agreeable manner: For he that does this as he ought, must do it with Resolution of Amendment. But then as to those who have sincerely repented and in earnest begun a virtuous course of Life; no Reason can be given, why they may not unite their Hearts and Voices with the Church, in rehearsing these Psalms. For we may very aptly take a great part of the Psalter as the Address of the whole Church to Almighty God; and then no doubt but every honest Member of this Body may perform his part in this pious Consort. Every true Christian may, and must, say, that the true Church, whereof he professes himself a Member, *is all glorious within*, i. e. adorn'd with all manner of inward Graces and Excellencies; and yet no humble, hearty Christian will presume to say so of himself. Perhaps the very best Men do not think such elevated Expressions fit to be apply'd to their single Lives, or personal Performances; but yet any sincere Christian may very well joyn in the publick use of these parts of the Psalter,

(a) 1 Chron. 16. 1. — 37. ch. 25. 1, 1. (b) Buxtorf. *Synag. Judaic. cap. 5.*
(c) 1 Cor. 14. 26. Coloss. 3. 16. James 5. 13. (d) Vid. Chryl. Hom. 6. de *Psalmis*. Tom. 5. col. 741. D. in a latin Edit. printed at Paris 1588.

Chap. 3.



when he considers that what he says, or sings, is the Voice of the Church Universal; and that, as he has but a small share of those Virtues and Perfections, which are the Ornament of the Church, the Body of Christ; so his Tongue is but one, among those innumerable Choirs of Christians throughout the World. And there is no reason to doubt but that *David* did in some Psalms speak as the Representative of the Church, as in others he expresses himself in the Person of *Christ*: And therefore a Devout Man may also as well use these Psalms in his *Closet*, as in the Church: if so be he consider himself, notwithstanding his Retirement, as one of that large and vast Body, who serve and worship God, according to these Forms, Night and Day. But to return,

why sung by
Course.

§. 4. The Custom of singing or repeating the Psalms *alternately* or *verse by verse* is certainly as old as Christianity itself. Nor is there any Question to be made but that the *Christians* receiv'd it from the *Jews*; for it is plain that several of the Psalms, which were compos'd for the publick use of the Temple, were written in *Ambæick*, or *Alternate*, verse; as the 24th and 118th. To which way of singing us'd in the Temple it is probable the Vision of *Isaiab* alluded, which he saw of the *Seraphim* crying one to another, *Holy, Holy, Holy &c.* *Isai.* 8. 3. That it was the constant practice of the Church in the time of *St. Basil the Great*, we have his own Testimony; For he writes (a) that the *People*, in his Time, *rising before it was light, went to the House of Prayer, and there, in great agony of Soul, and incessant Showers of Tears, made Confession of their Sins to God; and then rising from their Prayers, proceeded to singing of Psalms, dividing themselves into two parts, and singing by Turns*: ever since which time it has been thought so reasonable and decent as to be universally practis'd. For 1st, we do hereby, as *Tertullian* hints (b), undoubtedly please God, by contending (as it were) in a holy Emulation, who shall be the most affectionate in his Service; and 2^{dly}, such a mutual relieving one another keeps us from being tired of our Duty.

Musical Instruments us'd
in singing of
Psalms.

§. 5. Nor does the use of *Musical Instruments* in the singing of Psalms appear to be less ancient than the Custom of singing them it self; the first Psalm we read of, being said to be sung to a *Tymbrel*, viz. that which *Moses* and *Miriam* sung at the Coming out of the Children of *Israel* from *Egypt*. *Exod.* 15. 20. Most of *David's* Psalms, we see by the Titles of them, were committed to *Masters of Musick* to be set to various Tunes: and in the 150th Psalm, the Prophet calls upon the *People* to prepare their different kinds of Instruments

(a) *Ep. ad Clerum Neocæsariens.* Ep. 63. Tom. 2. p. 843. D. (b) *Sonant inter duos Psalmi & Hymni, & mutuo provocant quis melius Deo suo cantet: Talia Christus videns & audiens gaudet.* Tert. *ad Uxor.* l. 2. p. 172. B.

where.

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wherewith to praise the Lord. And this has been the constant practice of the Church, in all Ages, as well since, as before, the Coming of Christ (a). Chap. 3.

When *Organs* were first brought into use is not easily known; but we find it recorded that about the year 660, *Constantius Copronymus* Emperour of *Constantinople*, sent a Present of an Organ to King *Pepin* of *France* (b): and it is certain that the use of them has been very common now for several Hundred of years; *Durand* mentioning them several times in his Book, but giving no Intimation of their Novelty in Divine Service. *Organs us'd in Churches.*

§. 6. When we repeat the Psalms or Hymns we *Stand*; that by the Erection of our Bodies, we may express the Elevation or lifting up of our Souls to God, while we are serving him in those Holy Employments. Though another reason of our *Standing* is, because some parts of them are directed to God, and others are not: As therefore it would be very improper to *Kneel* at those parts which are not directed to him, so it would be very indecent to *Sit*, when we repeat those that are. And therefore, because both these parts, *viz.* those which are, and those which are not, directed to God, are so frequently altered, and mingled one with another, that the most suitable posture for each of them cannot always be us'd; *Standing* is prescrib'd as a Posture which best suits both together. *The Psalms to be repeated Standing.*

§. 7. At the end of every *Psalms*, and all the *Hymns* (except the *Te Deum*; which, because it is nothing else almost but the *Gloria Patri* enlarg'd, hath not this *Doxology* annex'd) we repeat *Glory be to the Father &c.* a Custom, first instituted by Pope *Damasus*, at the request of St. *Jerom* (c), and still continu'd to signify that we believe, that the same God was worshipped by them as by us; the same God that is glorified in the Psalms, having been from the beginning *Father, Son, and Holy Ghost*, as well as now. So that the *Gloria Patri* is not any real Addition to the Psalms, but is only us'd as a necessary Expedient to turn the *Jewish Psalms* into *Christian Hymns*, and fit them for the use of the Church now, as they were before for the use of the *Synagogue*. *The Gloria Patri repeated at the End of all the Psalms and Hymns.*

Sect. 9. Of the Lessons.

OUR Hearts being now rais'd up to God in praising and admiring him in the *Psalms*; we are in a fit temper and disposition to hear what he shall speak to us by his Word: And therefore now follow two *Lessons*, one out of the Old *The Lessons; why they follow the Psalms.*

(a) Basil. in *Psalms*. 1. Tom. 1. p. 126. B. Euseb. *Histor. Eccles. lib. 2. c. 17. p. 57.* C. Dionys. *Arcop. de Eccles. Hier. c. 3. p. 89.* D. Isid. *Peleus. l. 1. Ep. 90. p. 29.* A. (b) *Advent. de An. Boi. Platina in Vit. Pont.* (c) *Durand. Rational. l. 5. c. 2. n. 17. fol. 214.*

Of the Morning and Evening Prayer.

Chap. 3.

The Anti-
quity of
Lessons.

Testament, the other out of the *New*, to shew the Harmony between the *Law* and the *Gospel*: For the *Law* is the *Gospel* foretew'd, the *Gospel* the *Law* fulfill'd: That which lies in the *Old Testament*, as under a Shadow, is in the *New* brought out into the open Sun: Things there prefigur'd are here perform'd. And for this reason the *First Lesson* is taken out of the *Old Testament*, the *Second* out of the *New*; that so from smaller things the Minds of the Hearers may go forward to the Knowledge of greater, and by degrees climb up from the lowest to the highest things.

§. 2. And here it may not be amiss to observe the great Antiquity of joyning the Reading of Scriptures to the publick Devotions of the Church. *Justin Martyr* says, it was a Custom in his time to read *Lessons* out of the *Prophets* and *Apostles* in the Assembly of the Faithful (a). And the Council of *Laodicea*, held in the beginning of the 4th Century, order'd Lessons to be mingled with the *Psalms* (b). And *Cassian* tells us that it was the constant Custom of all the Christians throughout *Egypt* to have two Lessons, one out of the *Old Testament*, and another out of the *New*, read immediately after the *Psalms*; a Practice, he says, so ancient, that it cannot be known whether it was founded upon any Human Institution (c). Nor has this Practice been peculiar to the Christians only, but constantly us'd also by the *Jews*; who divided the Books of *Moses* into as many Portions, as there are Weeks in the year: that so, one of those Portions being read over every *Sabbath-Day*; the whole might be read through every year (d). And to this answers that Expression of *St. James* in *Acts* 15. 21. that *Moses was read in the Synagogues every Sabbath-Day*. And that to this Portion of the *Law*, they added a Lesson out of the *Prophets*, we may gather from *Acts* 13. 15. where we find it mention'd that the *Law* and the *Prophets* were both read in a Synagogue where *St. Paul* was present.

The Order of
the First
Lessons for
Ordinary
days.

§. 3. For the choice of these *Lessons* and their Order, the Church observes a different course. For the *First Lessons* on *Ordinary days* she observes only this; to begin at the beginning of the year with *Genesis*, and so to continue on till all the Books of the *Old Testament* are read over; only omitting the *Chronicles*, (which are for the most part the same with the Books of *Samuel* and *Kings*, which have been read before;) and other particular Chapters in other Books, which are left out, either for the same reason, or else because they contain *Genealogies*, *Names of Persons* or *Places*, or some other matter less profitable for ordinary Hearers.

(a) *Lectiones ex Prophetis & Apostolis in conventu Fidelium legi solitas. Apol. 1. (b) Can. 17. Concil. Tom. 1. col. 1500. B. (c) Cassian de Inst. Mon. lib. 2. cap. 4. (d) See Ainsworth on Gen. 6. 9.*

Solomon's Song, or the *Book of Canticles*, is wholly omitted; because, if it be not spiritually understood (which very few People are capable of doing, especially so as to put a tolerably clear sense upon it) it is not proper for a mix'd Congregation. The *Jews* order'd that none should read it till they were 30 years old, for an obvious reason which too plainly holds amongst us.

Very many Chapters in *Ezekiel* are omitted, partly because they contain very obscure Prophecies and Visions, and partly for another obvious reason. Why some others are omitted, does not so plainly appear, though doubtless the Compilers of our Liturgy thought there was sufficient reason for it.

After all the *Canonical* Books of the Old Testament are read through, (except *Isaiah*, which, being the most Evangelical Prophet, and containing the clearest Prophecies of Christ, is not read in the Order it stands in the Bible, but reserv'd to be read a little before and in *Advent*, to prepare in us a true Faith in the Mystery of Christ's Incarnation and Birth, the Commemoration of which at that time draws nigh;) after all the rest I say; to supply the remaining part of the year, several Books of the *Apocrypha* are appointed to be read, which (though they be not in the strictest sense *Canonical*, yet they) have been allow'd, by the Judgement of the Church for many Ages past, to be Ecclesiastical and Good, nearest to Divine of any Writings in the World. If it be thought dangerous to read them after the same manner and order in which the *Canonical* Books are read; it is answer'd, that our Church hath sufficiently secured us against that danger, by setting different marks upon them, and calling the one *Canonical*, viz. those which have been receiv'd by the universal Church in all Ages, as the Rule of Life: and the others, which have been not so receiv'd, *Apocryphal*, i. e. of questionable Authority and Credit.

§. 4. For *Sundays* a different Course is observ'd, for from *The First Advent* Sunday to *Septuagesima* Sunday some particular Chapters out of *Isaiah* are appointed for the aforelaid reason. But *Lessons for Sun-Days.* upon *Septuagesima* Sunday *Genesis* is begun, because then begins the time of Penance and Mortification, to which *Genesis* suits best, as treating of the Original of our Misery by the Fall of *Adam*, and of God's severe Judgement upon the World for Sin. Then are read forward the Books as they lye in order; not all the Books, but (because more People can attend the publick worship of God upon *Sundays* than upon other days) such particular Chapters are selected, as are judg'd most edifying to all that are present. And if any *Sunday* be (as some call it) a *Priviledg'd* Day, i. e. if it hath the History of it express'd in Scripture, such as *Easter-Day*, *Whit-Sunday* &c. then are peculiar and proper Lessons appointed.

Chap 3.

The First
Lessons for
Saints-
Days.

For other
Holy-days.

The Order
of the Se-
cond Les-
sons.

The Posture
of the Mi-
nister ;

§. 5. Upon *Saints-Days* another order is observ'd, for upon them the Church appoints Lessons out of the Moral Books, such as *Proverbs, Ecclesiastes, Ecclesiasticus, and Wisdom*, which, containing excellent Instructions of Life and Conversation, are fit to be read upon the Days of *Saints* whose exemplary Lives and Deaths are the Causes of the Church's solemn Commemoration of them, and Commendation of them to us.

§. 6. Other Holy-days as *Christmas-day, Circumcision, Epiphany, &c.* have proper and peculiar Lessons appointed suitable to the Day, as shall be shewn hereafter when we speak of those several Days. I shall only observe here that there have been *Proper Lessons* appointed on all *Holy-Days*, as well *Saints-Days* as others, suitable to the Days, ever since *St. Austin's* time (a) : though perhaps they were not reduc'd into an exact order till the time of *Museus*, a famous Priest of *Massilia*, who liv'd about the year 480. of whom *Gennadius* writes that he particularly apply'd himself, at the request of *St. Venerius* a Bishop, to choose out *Proper Lessons* for all the Festivals in the year (b).

§. 7. As for the *Second Lessons*, the Church observes the same Course upon *Sundays* as she doth upon *Week-days* ; reading the *Gospels* and *Acts of the Apostles* in the Morning, and the *Epistles* at Evening, in the same order they stand in the N. Testament, except upon *Saints-days* and *Holy-days*, when such *Lessons* are appointed, as either explain the Mystery, relate the History, or apply the Example to us.

§. 8. The *Revelation* is wholly omitted, except the first and last Chapters (which are read upon the day of *St. John the Evangelist* who was the Author ;) and part of the 19th chapter (which containing the Praises and Adoration paid to God by the Angels and Saints in Heaven, is very properly appointed to be read on the Festival of *All-Saints*.) But except upon these occasions, none of this Book is read openly in the Church for *Lessons*, by reason of it's obscurity, which renders it unintelligible to meaner Capacities.

§. 9. The Scripture being the Word of God and so a Declaration of his Will ; the reading of it or making it known to the People is an Act of Authority, and therefore the Minister that reads the Lessons is to *Stand* : And because it is an Office directed to the Congregation, he is to *turn himself so as he may best be heard of all such as are present* : which shews that in time of Prayer the Minister us'd to look another way ; a custom still observ'd in some Parish-Churches where the Reading-Pews have two Desks, one for the *Bible* looking towards the Body of the Church to the People ; another for the *Prayer-Book* looking towards the *East* or upper

(a) August. in *Proam. Ep. Johan.* (b) *Gennadius de Viris illustribus. cap. 79.*

end of the *Chancel*; in Conformity to the Practice of the Primitive Church, which, as I have already observ'd (*Chap. 2. Sect. 2. §. 3. p. 73.*) paid a more than ordinary Reverence in their Worship towards the *East*.

§. 10. As for the *People*, there is no Posture prescrib'd for and People them; but in former times they always *Stood* to shew their Reverence (*a*); and in after-ages those only were permitted to *Sit*, who, by reason of old Age or some other Infirmary, were not able to *Stand* throughout the whole time of Divine Service. And 'tis very observable that just before the *Lessons* were read, the Primitive Christians us'd to wash their hands (*b*), a Ceremony said to be still us'd by the *Turks* before they touch their *Alcoran*, who also write thereupon, *Let no Unclean Person touch this* (*c*): which should excite us at least to prepare our selves in such a manner, as may fit us to hear the Word of God, and to express such outward Reverence, as may testify our regard to the Author of these Proclamations, who is *King of kings and Lord of lords*.

Sect. 10. Of the Hymns in general.

THE Use of *Hymns* among Christians is undoubtedly *Of the Hymns.* as old as the Apostles times (*d*), and St. *Austin* observes that a *Psalm* follow'd the First *Lesson* (*e*); and the Council of *Laodicea* order'd that a *Psalm* should be sung after the Lesson, that by this variety the People might be secured against weariness and Distraction (*f*).

But besides Antiquity, there is great Reason for this interposition of *Hymns*, in respect to the great Benefit we may receive from the Word of God; for if we bless him for our meat and drink how much more are we bound to glorify him for the food of our Souls?

That we may not therefore want Forms of Praise proper for the occasion, the Church hath provided us with two after each Lesson, both in the Morning and Evening Service, leaving it to the discretion of him that Ministreth to use that which he thinks most convenient and suitable. Of all which in their order.

Sect. 11. Of the Hymns after the First Lessons: and first of the Te Deum, or We praise thee O God, &c.

HAVING heard the holy Precepts, and useful Examples, *Of the Te* the comfortable Promises and just Threatnings contain'd *Deum.*

(a) Nehem. 8. 5. August. *Serm.* 300. in *Append. ad Tom. 5. col. 504. B.*
(b) Chryl. *Hom.* 53. in *Joan. Tom. 2. p. 776. lin. 3, 4.* (c) Mr. Gregory's *Preface to his Notes and Observations upon Script. pag. 3.* (d) *Mat. 26. 30. Colloff. 5. 16. James 5. 13.* (e) *Serm. 176. Tom. 5. col. 839. D.* (f) *Can. 17. Concil. Tom. 3. col. 1500. B.*

Chap. 3. in the *First Lesson*, we immediately break out into praising God for illuminating our Minds, quickning our Affections, reviving our Hopes, awakening our Sloth, and confirming our Resolutions.

And although this Song of Praise (which we call the *Te Deum* from it's beginning with those Words in *Latin*) be not of divine Authority; yet it is said to have been miraculously compos'd of a sudden, and sung alternately by St. *Ambrose* and St. *Augustin*, at the Baptism of that last mention'd illustrious Convert (a): Since which time it hath ever been held in the greatest esteem, and daily repeated in the Church as an extraordinary piece of Devotion.

Sect. 12. Of the Benedicite, or the Song of the three Children.

Of the Benedicite.

THIS was an ancient Hymn in the *Jewish Church*, and adapted into the publick Devotions of the *Christians* from the most early times. St. *Cyprian* quotes it as part of the Holy Scriptures (b), in which opinion he is seconded by *Ruffinus* who very severely inveighs against St. *Jerom* for doubting of it's Divine Authority; and informs us that it was us'd in the Church long before his time, who himself liv'd A. D. 390 (c). And when afterwards it was left out by some that perform'd Divine Service, the 4th Council of *Toledo* in the year 633 commanded it to be us'd, and excommunicated the Priests that omitted it (d). Our Church indeed does not receive it for *Canonical Scripture*, because it is not to be found in the *Hebrew*, nor was allow'd in the *Jewish Canon*; but it is notwithstanding an exact Paraphrase of the 148th Psalm, and so like it in Words and Sense, that whoever despiseth this reproacheth that part of the *Canonical Writings*.

As to the matter of it, it is an elegant Summons to all God's Works to praise him; intimating that they all set out his Glory, and invite us who have the benefit of them to joyn with these *Three Children* (to whom so great and wonderful a deliverance was given) in praising and magnifying God for ever.

So that when we would glorify God for his Works, which is one main end of the *Lord's Day*; or when the Lesson treats of the Creation, or sets before us the wonderful works of God in any of his Creatures, or the use he makes of them either ordinary or miraculous for the Good of the Church; this

(a) St. Greg. Lib. 3. Dial. cap. 4. mentions *Dacius Bishop of Milain* A. D. 560, who, in the first Book of the *Chronicles* writ by him, gives an account of this. See also St. *Bennet Reg. cap. 11.* (b) *De Orat. Dom. p. 142.* (c) *Ruffin. l. 2. adv. Hieron.* (d) *Can. 14. Concil. Tom. 5. col. 1710, C. D.*

Hymn may very seasonably be us'd: tho' in the First Common-Prayer-Book of King *Edward VI*, it was appointed to be us'd during the whole Season of *Lent*. Chap. 3.

Sect. 13. *Of the Magnificat, or My Soul doth magnify the Lord, &c.*

AS soon as the *Blessed Virgin* was fill'd with the H. Ghost, she endited this Divine Canticle (a) (call'd the *Magnificat* from the first Word of it in *Latin*) which is the very first Hymn recorded in the N. Testament, and hath therefore been anciently us'd among Christians, and is still retain'd amongst all the *Reform'd* Churches beyond Sea as well as ours (b). of the Magnificat.

With us it is plac'd after the *First Lesson* at Evening Prayer; for as the *Blessed Virgin*, when she reflected upon all the Promises of the Old Testament, now about to be fulfill'd in the holy Conception and happy Birth of which God had design'd her to be the Instrument, express'd her Joy in this Form; so we, when we hear in the *Lessons* like Examples of his Mercy, and are told of those Prophecies and Promises which are now fulfill'd in Christ's Birth, may very properly rejoyce with her in the same words, as having a proportionable share of Interest in them.

Sect. 14. *Of the XCVIIIth Psalm, or O Sing unto the Lord, &c.*

WHEN the First Lesson treats of some great and temporal deliverance granted to God's People, it will be more proper to use this Psalm, made on occasion of some of *David's* Victories, yet mystically directed to the times of the *Messiah*, and conversion of the Gentiles, as the *Jewish* Doctors themselves confess: And so we may very well apply it to our selves, who being Gods adopted Children, are a Spiritual *Israel*, and have been by Christ Sav'd and Deliver'd from our Spiritual Enemies, and have all imaginable reason to bless God for the same, and to call upon the whole Creation to joyne with us in Thanksgiving. Of the XCVIIIth Psalm.

Sect. 15. *Of the Hymns after the Second Lessons: and first of the Benedictus. or Blessed be the Lord God of Israel, &c.*

THIS Hymn (which is therefore call'd *Benedictus*, because in the *Latin* Version it begins with that Word) was sung by *Zacharias* upon the occasion of the Birth of his Son *St. John*. of the Benedictus.

(a) Luke 1. 46. (b) Vid. Durell's View of the Reform'd Churches. p. 38.

Of the Morning and Evening Prayer.

Chap. 3. the *Baptist* (a). It contains a thanksgiving to God, for the Incarnation of our Saviour, and a Prophetick declaration of the Office of St. *John Baptist* who was his Forerunner. And in the repetition of it we glorify God for those unspeakable Mercies, which (though then to come) the Church hath now for many Ages enjoy'd the benefit of.

It comes very properly after the *Second Lesson*, because it relates to those blessings of the Gospel-State, which are largely set forth in the Writings of the N. Testament, a part of which is always appointed for the *Second Lesson*.

Sect. 16. Of the Cth Psalm, or O be joyful, &c.

Of the Cth
Psalm.

IN this Psalm we call upon the whole World to joyn with us in magnifying God, and invite all Nations to approach his House, with Hearts full of Gratitude and Joy, because he is most *Gracious, Merciful* and *True*.

And therefore it is very properly us'd after the *Second Lesson* taken out of the N. Testament, in which the *Grace, Mercy* and *Truth* of God are so freely reveal'd to the great Comfort of all that will embrace the Christian Faith, and the Promises of the Gospel, which are now reach'd out unto them.

Sect. 17. Of the Nunc Dimittis, or Lord, now lettest thou &c.

Of the Nunc
Dimittis.

AFTER the *Second Lesson* at *Evening*, which is always out of the *Epistles*, this Hymn (call'd *Nunc Dimittis* from the beginning of it in *Latin*) is commonly us'd. The Author of it is suppos'd to have been He whom the *Jews* call *Simeon the Just*, Son to the famous *Rabbi Hillel* (b), a Man of eminent Integrity, and one who oppos'd the then common opinion of the *Messiah's* temporal Kingdom. The occasion of his composing it, was his meeting Christ in the Temple, when he came to be Presented there, wherein God fulfill'd his Promise to him, that he should not dye till he had seen the *Lord's Christ* (c).

And though we cannot see our Saviour with our bodily Eyes as he did; yet he is by the Writings of the Apostles daily presented to the Eyes of our Faith: and therefore if we were as much concern'd for Heaven, and as loose from the Love of the World, as old *Simeon* was, and we ought to be; we might upon the view of Christ in his holy Word be daily ready to sing this Hymn, which is taken into the Services of all Christian Churches in the World, *Greek, Roman, and Reformed*, and was formerly very frequently sung by Saints and Martyrs a little before their Deaths.

(a) Luke 1. 57. (b) Vid. Scultet. Exercitat. Evang. l. 1. c. 61. and Lightfoot's Harmony on the Place. (c) Luke 2. 26.

SECT. 18. Of the LXVIIth Psalm. or God
be merciful &c.

INSTEAD of the former Evangelical Hymn is some-^{Of the} times us'd this Psalm of *David*, who prayed for [that sav-^{LXVIIth}ing Health] which old *Simeon* rejoyc'd to see (a); and both ^{Psalm.} of them prais'd God upon the Prospect that it would be made known to us and to all people, as it is now by the voice of the Apostles. Since therefore this Psalm was primarily endited for a Prayer for the coming of the Gospel, we may very conveniently use it now to express our desires of the further Propagation of it.

SECT. 19. Of the Apostle's Creed.

THOUGH the Scriptures be a perfect Revelation of ^{The Creed.} all divine Truths necessary to Salvation; yet the Fundamental Articles of our Faith are so dispers'd there, that it was thought necessary to collect out of those sacred Writings one plain and short summary of Fundamental Doctrines, which might be easily understood and remember'd by all Christians: which from the first word in *Latin* [*Credo*] is commonly call'd the *Creed*; though in *Latin* it is call'd *Symbolum*; for which ^{why so} Title there are several reasons given. As first that it is an al-^{call'd:} lusion to the Custom of several Persons meeting together to eat of one common Supper, whither every one brings some-^{why call'd} thing for his share to make up that common Meal, which ^{Symbol-} from hence was call'd *Symbolum*, from the *Greek* Word [*Συμβάλλειν*,] which signifies to throw or cast together: Even so, say some (b), The Apostles met together, and each one put or threw in his Article to compose this *Symbol*.

Another signification of the Word is fetch'd from *Military* Affairs, where it is us'd to denote those Marks, Signs, or Watchwords &c. whereby the Soldiers of an Army distinguish'd and knew each other: In like manner, as some think (c), by this *Creed* the true Soldiers of Jesus Christ were differenc'd from all others, and discern'd from those who were only false and hypocritical Pretenders.

But the most natural signification of the Word is deriv'd from the *Pagan Symbols*, which were secret Marks, Words, or Tokens, communicated at the time of Initiation, or a little before, unto those who were Consecrated or Entred in

(a) [Thy Salvation] in Luke 2. 30. and [thy saving Health] in this Psalm, are both express'd, by the same word in the vulgar Latin. viz. Salutare tuum. (b) Ruffin. Expof. in Symb. Apost. ad Calcem. Cyprian. Oper. pag. 17. Cassian. de Incarn. Dom. l. 6. c. 3. p. 1046. Atrebat. 1628. (c) Ruffin. ut supra. Maxim. Taurinenf. Homil. in Symbol. ap. Bibliothec. Vet. Patr. Colon. Agrippin. 1618. Tom. 5. p. 39.

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their reserv'd or hidden Rites, and to none else; by the Declaration, Manifestation, or Pronunciation whereof those more devout Idolaters knew each other and were with all freedom and liberty of access admitted to their more intimate Mysteries, *i. e.* to the secret Worship and Rites of that God, whose *Symbols* they had receiv'd; from whence the Multitude in general were kept out and excluded: which said *Symbols* those, who had receiv'd them, were oblig'd carefully to conceal, and not, on any account whatsoever, to divulge or reveal (*a*). And for the same reasons the Apostles Creed is thought by some to have been term'd a *Symbol*, because it was studiously conceal'd from the *Pagan* World, and not reveal'd to the *Catechumens* themselves, till just before their Baptism or Initiation in the Christian Mysteries; when it was deliver'd to them, as that secret Note, Mark, or Token, by which the Faithful in all parts of the World might without any danger make themselves known to one another (*b*).

The Anti-
quity of its

§. 2. Whether the whole Creed as we now use it was drawn up by the *Apostles* themselves is a matter of dispute; but that the greatest part of it was deriv'd from the very days of the *Apostles* is evident from the Testimonies of the most ancient Writers (*c*); though there are some reasons to believe that some of its Articles, *viz.* that of *the Descent into Hell*, the *Communion of Saints*, and *the Life Everlasting* were not added till some time after, in opposition to some gross Errors and Heresies that sprung up in the Church: But the whole Form as it now stands in our Liturgy is to be found in the Works of St. *Ambrose*, and *Ruffin* (*d*).

when first
recited pub-
lickly.

§. 3. 'Tis true indeed the Primitive Christians, by reason they always conceal'd this and their other Mysteries, did not in their Assemblies publicly recite the Creed, except at the times of Baptism; which, unless in cases of Necessity, were only at *Easter* and *Whitsuntide*: From whence it comes to pass, that the constant repeating of the Creed in the Church was not introduc'd till 500 years after Christ: about which time *Petrus Gnapheus* Bishop of *Antioch* prescrib'd the constant recital of the Creed, at the publick Administration of Divine Service (*e*).

The Place of
the Creed in
the Liturgy.

§. 4. The Place of it in our Liturgy may be consider'd with respect both to what goes before, and what comes after it. *First*, That which goes before it, are the *Lessons* taken out of the Word of God, for *Faith comes by hearing*; *Rom.* 10. 17. and therefore when we have heard God's Word, it is fit we

(a) See Instances of these Symbols in Sr Peter King's Critical History of the Creed Ch. 1. p. 11. &c. (b) See this prov'd by the same Author. pag. 20. &c. (c) Vid. Irenæum contr. Hæres. l. 1. c. 2. p. 45. Tertull. de Virg. veland. c. 1. p. 175. A. de Prascrip. Hæreticor. c. 13. p. 206. D. (d) In their Expositions upon it. (e) Theodor. Lector. Histor. Eccles. p. 563. C.

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III

should profess our Belief of it, thereby setting our Seals (as it were) to the Truth of God; *John* 3. 33. especially to such Articles as the Chapters, now read to us, have confirm'd. Secondly, That which follows the Creed are the Prayers which are ground'd upon it; We cannot call on him, on whom we have not believ'd; *Rom.* 10. 14. and since we are to pray to God the Father, in the name of the Son, by the Assistance of the Holy Ghost, for remission of Sins, and a joyful Resurrection, we first declare that we believe in God the Father, Son, and Holy Ghost, and that there is Remission here and a Resurrection to Life hereafter, for all true Members of the Catholic Church; and then we may be said to pray in Faith.

§. 5. Both Minister and People are appointed to repeat this Creed; because 'tis the Profession of every Person present, and ought for that reason to be made by every one in his own Person, the more expressly to declare their Belief of it to each other, and consequently to the whole Christian World, with whom they maintain Communion.

To be repeated by the whole Congregation,

§. 6. It is to be repeated *Standing*, to signify our Resolution to *Stand up* stoutly in the defence of it: and in *Poland* and *Lithuania* the Nobles us'd formerly to draw their Swords in token, that if need were, they would defend and seal the Truth of it with their Blood (a).

Sect. 20. Of St. Athanasius his Creed.

WHETHER this Creed was compos'd by *Athanasius* or not is still a matter of dispute, though it seems very probable that he was, from the Testimony of several Authors. *Gregory Nazianzen* in particular, in his Oration in Praise of *Athanasius* (b) mentions a Royal Gift which he presented to the Emperour, a Confession of his Faith, receiv'd with great Veneration both in the West and East: which place many Authors both ancient and modern understand of the Creed. And we are certain that it has been receiv'd as a treasure of inestimable price both by the Greek and Latin Churches for almost a thousand years.

The Creed of St. Athanasius.

§. 2. As to the matter of it, it condemns all ancient and modern Heresies, and is the Quintessence of all Orthodox Divinity. And therefore if any scruple at the denying Salvation to such as do not believe these Articles, let them remember, that such as hold any of those Fundamental Heresies are condemn'd in Scripture (c), from whence it was a Primitive Custom after a Confession of the Orthodox Faith to pass an *Anathema* against all that deny'd it. But however, for the ease and satisfaction of some People who have a notion that this Creed requires

The Scruple which some make against it.

(a) See Durell's View &c. Sect. 1. §. 24. p. 37. (b) Greg. Naz. Orat. 21. Tom. 1. p. 394. D. (c) 1 John 2. 22, 23. --5. 10. --2 Pet. 2. 1.

every

Chap. 3. every Person to assent to, or believe every verse in it on pain of Damnation; and who therefore (because there are several things in it which they cannot comprehend) scruple to repeat it for fear they should Anathematize or condemn themselves; I desire to offer what follows to their Consideration: *viz.* That howsoever plain and agreeable to Reason every verse in this Creed may be; yet, we are not requir'd by the Words of the Creed to believe the whole on pain of Damnation. For all that is requir'd of us as *necessary to Salvation*, is that *before all things we hold the Catholick Faith*; and the *Catholick Faith* is by the 3^d and 4th verses explain'd to be this, that *we worship One God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.* This is declar'd necessary to be believ'd; but all that follows from hence to the 26th verse, is only brought as a Proof and Illustration of it; and therefore requires our assent no more than a *Sermon* does which is made to prove or illustrate a *Text*. The *Text*, we know, is the Word of God, and therefore necessary to be believ'd; but no Person is for that reason bound to believe every Particular of the *Sermon* deduc'd from it upon pain of Damnation, tho' every Tittle of it may be true. The same I take it to be in this Creed: The Belief of the *Catholick Faith* before-mention'd, the Scriptures make necessary to Salvation, and therefore we must believe it; but there is no such necessity laid upon us to believe the Illustration that is there given of it, nor does the Creed it self require it: For it goes on in the 26th and 27th verses in these Words, *So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped: He therefore that will be sav'd must thus think of the Trinity.* Where it plainly passes off from that Illustration, and returns back to the 4th and 5th verses requiring only our Belief of the *Catholick Faith*, as there express'd, as necessary to Salvation. All the rest of the Creed from the 27th verse to the end relates to *our Saviours Incarnation*; which indeed is another Essential part of our Faith and as necessary to be believ'd as the former; but that being express'd in such plain Terms, as none, I suppose, stick at; I need not enlarge any further.

Why said
on those
days men-
tion'd in
the Ru-
brick.

§. 3. The reasons why this Creed is appointed to be said upon those days specified in the *Rubrick* are these; partly because some of them are more proper for this Confession of Faith, (which, being of all others the most express concerning the *Trinity*, is for that reason appointed on *Christmas-day*, *Epiphany*, *Easter-day*, *Ascension-day*, *Whit-Sunday*, *Trinity-Sunday*, and the day of St. *John the Baptist*, at the highest of whose Acts (*viz.* the Baptism of our Saviour) was a sensible manifestation of the whole *Trinity*;) and partly, that it might be said once a Month at the least, and therefore on St. *Matthias* and the other *Saints-days*.

Sect.

Sect. 21. Of the Versicles before the Lord's Prayer. Chap. 3.

SAINTE John forbids us to say to any Heretick, God ^{Pr. The} speed (a), and the Christians were never allow'd to salute Lord be any that were excommunicated (b). But when the Minister with you. hath heard the whole Congregation repeat their Faith, and Answ. And seen, by their *Standing* up at it, a Testimony of their Assent to Spirit. it; he can now salute them as Brethren and Members of the Church: And because they are now going to *Pray*, which they cannot do without God's help, therefore the Minister prays that the *Lord may be with them*, to assist them in their Duty according to his Promise, *Mat. 18. 20.* And since the Minister prays for all the People and is their Mouth to God, they desire he may devoutly and heartily offer up these Prayers in their behalf, and that the *Lord may be with his Spirit*; both which Sentences are taken out of Holy Scripture (c), and together with that Salutation *Peace be with you &c.* have been of very early use in the Church (d), especially in the *Eastern* part of it, to which, as an ancient Council says (e), it was deliver'd down by the Apostles themselves: And it is observable that it always denoted (as here) a transition from one part of divine Service to another.

§. 2. In the *Heathen* Sacrifices there was always one to cry, *Pr. Let us Hoc agite*; or to bid them mind what they were about. And ^{Pray.} in all the old Christian Liturgies the Deacon was wont to call often upon the People [*ἐκ τῶν δυνάμεων*] *Let us pray earnestly*; and then again [*ἐκ τῆς ἐνδύσεως*] *more earnestly*: And the same vehemency and earnest Devotion does our Church call for in these Words, *Let us pray*; warning us thereby to lay aside all wandering thoughts, and to attend to the great work we are about: for though the Minister only speaks most of the words, yet our Affections must go along with every Petition, and sign them all at last with a hearty *Amen*.

§. 3. But being *unclean* like those Lepers, *Luke 17. 12, 13.* ^{Pr. Lord before we come to address our selves to God, we begin to have Mer-} cry [*Lord have mercy upon us*;] lest, if we should unworthi- ^{cy &c.} ly call him *Our Father*, he upbraid us as he did the *Jews*, *If I be a Father where is mine Honour* (f)? And it is to be observ'd that the Church has such an awful Reverence for the *Lords Prayer*, that it seldom suffers it to be us'd without some preceeding Preparation. In the beginning of the *Morning and Evening Service*, we are prepar'd by the *Confession* of our Sins and the *Absolution* of the Priest; and very commonly in other places by this short Litany: whereby we are taught first to

(a) 2 John 10, 11. (b) *Capital. Carol. Mag. l. 5. c. 42.* (c) *Ruth 2. 4. 2 Theff. 3. 16. 2 Tim. 4. 22. Gal. 6. 18.* (d) *Chryf. in Coloss. 1. Hom. 3. Tom. 4. p. 407. lin. 3. Eccl. Mid. Peleus l. 1. Ep. 122. p. 44. A.* (e) *Council. Bracar. 2. Cap. 3. Tom. 5. Col. 740. B.* (f) *Mal. 1. 6.*

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bewail our Unworthiness and pray for *Mercy*; and then with an humble boldness to look up to Heaven, and call God *Our Father*, and beg further Blessings of him.

As to the Original of this Form, it is taken out of the *Psalms*, where it is sometimes repeated twice together (a), to which the Christian Church hath added a third, viz. [*Christ have mercy upon us*] that so it might be a short *Litany* or Supplication to every Person in the blessed *Trinity*: We have offended every Person and are to pray to every Person, and therefore we beg Help from them all.

It is of great Antiquity both in the *Eastern* and *Western* Churches; and an old Council orders it to be us'd three times a day in the publick Service (b). And we are inform'd that *Constantinople* was deliver'd from an *Earthquake* by the People's going barefoot in *Procession* and using this short *Litany* (c).

Sect. 22. Of the Lord's Prayer.

The Lord's
Prayer why
repeated.

BEING thus prepar'd we begin with the *Lord's Prayer* which consecrates and makes way for all the rest, and therefore is now again repeated. By which we have this Advantage, that if we did not put up any petition of it with fervency enough before, we may make amends for it now by asking that with a doubled earnestness.

Sect. 23. Of the Versicles after the Lord's Prayer.

The Versi-
cles.

BEFORE the Minister begins to pray alone for the People, they are to joyn with him (according to the Primitive way of praying) in some short *Versicles* and *Responsals* taken chiefly out of the *Psalms* and containing the Summ of all the following *Collects*.

The first [*Lord shew &c — And grant us &c* (d)] answers to the *Sunday Collect*, which generally contains Petitions for *Mercy* and *Salvation*. The second [*O Lord save the Queen. And mercifully hear us &c* (e)] answers to the *Prayers for the Queen and Royal Family*. The 2d [*Endue thy Ministers &c — And make &c* (f)] and the 4th [*O Lord save &c — And Bless &c* (g)] answer to the *Collect for the Clergy and People*. The 5th [*Give Peace &c — Because &c* (h)] answers to the daily *Collects for Peace*; and the last [*O God make clean &c — And take not &c* (i)] answers to the daily *Collects for Grace*.

Objection
answer'd.

§. 2. Against the two last of these *Versicles* it is objected, that the Church enjoyns us to pray to God to give peace in our time, for this odd Reason, viz. *Because there is none other that*

(a) Psal. 6. 2. -- 51. 1. and 123. 3. (b) Concil. Valsens. 2. Can. 3. Tom. 4. col. 1680. C. (c) Paul. Diacon. l. 16. c. 24. (d) Pl. 85. 7. (e) Psal. 20. verse the last according to the Greek Translation. (f) Pl. 132. 9. (g) Pl. 28. 9. (h) 1 Chron. 22. 9. (i) Pl. 51. 10, 11.

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fighteth for us, but only God : But to this we answer that the Church by these words does by no means imply, that the only Reason of our desiring Peace, is because we have none other to fight for us, save God alone; as if we could be well enough content to be engag'd in War, had we any other to fight for us besides God; but they are a more full declaration and acknowledgement of that forlorn Condition we are in, who are not able to help our selves, and who cannot depend upon Man for help; which we confess and lay before Almighty God to excite the greater Compassion in his Divine Majesty. And thus the *Psalmist* crys out to God, *Be not far from me, for trouble is near; for there is none to help (a).*

§. 3. While the Minister lays these short Sentences he is directed to *Stand*, and in other parts of the Liturgy he is sometimes to *Stand* and sometimes to *Kneel*. The reason of which I shall once for all give in this place.

The Minister being a Man of like Infirmities with the rest of the Congregation, has as much need of Grace and Pardon as the rest; and therefore in all *Confessions of Sins*, and *Penitential Prayers*, such as the *Litany* is, he is directed to beg his own Pardon and Grace, as well as the Congregation's, *upon his Knees*. But then he being also a Priest of the Most High God sometimes *Stands* to signify his Office and Authority. And this Office may be consider'd both in relation to God and the People.

why the Minister is sometimes to Stand and sometimes to Kneel.

As it relates to God; He is God's Ambassadour (b) to whom is committed the *Ministry of Reconciliation*; in which respect he is to *Teach*, *Baptize*, and *Consecrate the Holy Eucharist*, and *Absolve the Penitent*; and in all these Acts of Authority, which he does in the name of Christ, it is very proper he should *Stand*.

As his Office relates to the People; He is appointed by God, to offer up *Gifts and Sacrifices* for them, especially the Sacrifice of Praise and Thanksgiving together with their Prayers (c). Now as he offers up the Prayers of the Church which are the People's Sacrifice, he ought to *Stand*; and accordingly, to shew this his Authority and Office, in these *shorter Services* he is directed to *Stand*. But then because he offers up the Prayers, not only in the People's, but also in his own behalf, and therein begs supply for his own wants, and returns thanks for his own particular Mercies; he is for that reason in the longer *Prayers* and *Collects* appointed to *Kneel*.

Though it is not improbable but that the Rubrick, which orders the Priest to say these Versicles *Standing*, may be founded upon a Practice of the *Romish Church*. For it is a Custom there for the Priest at all the long Prayers to *Kneel* before the

(a) Psal. 22. 11. (b) 2 Cor. 5. 20. (c) Heb. 5. 1.

Chap. 3. Altar, and mutter them softly by himself; but whenever he comes to any Versicles where the People are to make their Responses, he rises up and turns himself to them, in order to be heard: Which Custom the Compilers of our Liturgy might probably have in their eye, when they order'd the Minister to *Stand* in this place.

SECT. 24. *Of the Collects and Prayers in general.*

*The Prayers,
why divided
into so many
Short
Collects.*

BEFORE we come to speak of each of the following Prayers in particular, it may not be amiss to observe one thing concerning them in general; *viz.* the reason why they are not carried on in one continued Discourse, but divided into many *Short Collects*, such as is that which our Lord himself compos'd. And that might be one reason why our Church so order'd it, that so she might follow our Lord's Example in it, who best knew what kind of Prayers were fittest for us to use. And indeed, we cannot but find, by our own Experience, how difficult it is to keep our Minds long intent upon any thing. (much more upon so great things as the Object and Subject of our Prayers,) and that, do what we can, we are still liable to Wandrings and Distractions: So that there is a kind of necessity to break off sometimes, that our Thoughts, being respited for a while, may with more ease be fix'd again, as it is necessary they should, so long as we are actually praying to the Supream Being of the World.

But besides, in order to the performing our Devotions aright to the most High God, it is necessary that our Souls should be possess'd all along with due apprehensions of his Greatness and Glory. To which purpose our *Short Prayers* contribute very much: For every one of them, beginning with some of the Attributes or Perfections of God, and so suggesting to us right apprehensions of him at first, it is easy to preserve them in our Minds during the space of a *Short Prayer*, which in a *long* one would be too apt to scatter and vanish away.

But one of the principal Reasons, why our Publick Devotions are, and should be divided into *Short Collects*, is this. Our Blessed Saviour, we know, hath often told us, That *whatsoever we ask the Father in his Name, he will give it us*; *John* 14. 13. and 16. 24. and so hath directed us in all our Prayers to make use of his *Name*, and to ask nothing but upon the account of his *Merit* and *Mediation* for us; upon which all our hopes and expectations from God do wholly depend. For this reason therefore (as it always was, so also now) it cannot but be judg'd necessary, that the Name of *Christ* be frequently inserted in our Prayers, that so we may lift up our hearts unto him, and act our Faith upon him, for the obtaining those good things we pray for. And therefore whatsoever it be
which

which we ask of God, we presently add, *Through Jesus Christ our Lord*, or something to that effect, and so ask nothing but according to our Lord's Direction, i. e. *in his Name*. And this is the reason that makes our Prayers so short; for take away the conclusion of every Collect or Prayer, and they may be joyn'd all together, and be made but as one continu'd Prayer. But would not this tend to make us forgetful that we are to offer up our Prayers *in the Name of Christ*, by taking away that which refresheth our Memory?

§. 2. And in reference to these longer Prayers and Collects, the People ought to remember, that they are to be pronounc'd *Aloud* by the Minister only: For which reason none of the Congregation ought to disturb the rest by muttering over their Prayers in an *audible* manner; a thing practis'd by too many in most Congregations, contrary to the Design and Rule of the Church, which always tells the People when they should speak *Aloud*, and consequently commands them at all other times to be *Silent*, and to go along with the Priest only in their Minds, or but softly with their Lips.

To be pronounc'd Aloud by the Priest only.

Sect. 25. Of the Collects for the Weeks and Festivals.

THE First of these short Prayers is the *Collect for the Day*, so call'd because they are generally collected out of the *Epistle* and *Gospel*, and because they are a very brief *Collection* of all things necessary for Soul and Body: or, if we respect the phrase of the Ancients, because they were repeated in publick when the People were collected or gathered together. They are most of them above 1100 years old and have been us'd in the *Western Church* ever since the times of St. Gregory the Great.

Of the Collect for the Day.

Sect. 26. Of the Collect for Peace; for the Morning.

PEACE is used in Scripture for all earthly Blessings, because it is the Mother and Nurse of them all (a); it is the most comprehensive Benefit on Earth, and the Type of Heaven. The *Greek Church* daily pray'd thrice for *Peace* (b) and the *Latin* twice, as we now do in Forms very ancient and comprehensive: Both this and the *Collect for Peace* for the *Evening* being taken word for word out of the *Sacramentary* of St. Gregory. And because *Peace* is necessary to give a relish to all other Blessings, therefore the Church hath directed us to ask That first.

Of the 2d Collect for the Morning.

Sect. 27. Of the Collect for Grace; for the Morning.

THE Collect for *Grace* follows that for *Peace*, and these have always been joyn'd together in Scripture (c): for

Of the 3d Collect for the Morning.

(a) Numb. 6. 26. (b) Chryl. Homil. 3. in 1. ad Coloss. Tom. 4. p. 126. (c) 2 Cor. 1. 3. Gal. 1. 3.

Chap. 3. which reason we must not separate them in our Devotions; because *Grace* alone makes *Peace* True, Beneficial and Lasting. The former Collect was for freedom from the Evil of Punishment, this from the Evil of Sin.

Sect. 28. *Of the Collect for Peace ; for the Evening.*

*Of the 2d
Collect for
the Even-
ing.*

THOUGH the Words of this and the following Collect differ from the two former, yet the Subject is the same; only those are suited to the *Morning* and these to the *Evening*: For the first of these also is a *Collect for Peace* which is so desirable a Blessing we cannot ask it too often, and therefore since there are two kinds of Peace, external and internal we pray for them both. In the Beginning of the Day, being to dispatch various affairs, and to converse with the World, we pray for *External Peace*, and desire to be preserv'd from the injuries, affronts and wicked designs of Evil Men: in the Evening we pray for *Internal Peace*, and request that Tranquillity of Mind, which springs from the Testimony of a good Conscience; that so our Hearts may be as easy as our Heads, and our Sleep sweet and quiet.

Sect. 29. *Of the Collect for Preservation ; for the Evening.*

*Of the 2d
Collect for
the Even-
ing.*

WE are always environ'd with danger, but none are more dismal, sudden and unavoidable than those of the *Night*, when Darknes adds to the Terror, and Sleep deprives us of all possibility of Foresight or Defence. And therefore the Church hath provided this very ancient Form, whereby we may commend our selves into the hands of that God who neither slumbers nor sleeps, and with whom Darknes and Light are both alike.

Sect. 30. *Of the Anthem.*

*The Original
and
Antiquity
of Anthems.*

THE Original of *Anthems* is probably as old as the First Christians; for *Pliny* has recorded that it was the Custom in his time *to meet upon a fix'd day before Light, and to sing a Hymn in parts or by turns to Christ as God* (a): which Expression can hardly have any other sense put upon it, than that they sung in an *Antiphonical* way. *Socrates* indeed attributes the rise of them to *St. Ignatius*, who, when he had heard the Angels in Heaven singing and answering one another in Hymns to God, order'd that in the Church of *Antioch*, *Psalms of Praise* should be compos'd and set to *Musick* and sung *in parts* by the Choir in the time of Divine Service (b); (which, from the manner of singing them, were call'd (*Ἀντίφωνα*) *Antiphones*.

(a) *Plin. Epist. l. 10. Ep. 97. p. 284. Edit. Oxon. 1703.* (b) *Socrat. Hist. Eccl. lib. 6. cap. 8. p. 313. D.*

Of the Morning and Evening Prayer.

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tiptons or *Anthems*, i. e. *Hymns sung in parts, or by course.*) This practice was soon imitated by the whole Church, and has universally obtain'd ever since.

§. 2. Our Reformers have very prudently order'd one to be sung here, partly for the relief of the Congregation (who if they have joyn'd with due fervour in all the foregoing parts of the Office, may be suppos'd something weary;) and partly to make a division in the Service, the former part of it being perform'd in behalf of our selves, and that which follows being wholly intercessional.

Seçt. 31. Of the Prayer for the Queen.

WE have been hitherto only praying for our selves; but since we are commanded to pray for all Men, 1 Tim. 2. we now proceed in obedience to that Command to pray for the whole Church; and first for the Queen, whom, under Christ, we acknowledge to be the Supream Governour of this part of it to which we belong. And since the Supream King of all the World is God, by whom all Mortal Kings reign, and since his Authority sets them up, and his Power only can defend them; therefore all Mankind, as it were by common consent, have agreed to pray to God for their Kings. The *Heathens* made Sacrifices, Prayers, and Vows for them; The *Persian* Kings desired to be pray'd for at the Temple of *Jerusalem* (a), as the Roman Emperours did also afterwards. The *Jews* had special Forms of Prayer for them (b). And Christians were expressly commanded to intercede for them (c). And all the Ancient *Fathers*, *Liturgies* and *Councils* fully evidence that it was done daily. St. Paul shews that it is the Interest not only of the *Prince*, but also of the *People* to do it (d): and for this reason this Form was drawn up by the first Reformers of the Church of *England*, which is famous for its untainted Loyalty, as is manifest as well from the Practice of its true Sons, as from this excellent Composure, wherein we acknowledge God to be the ONLY Ruler of *Princes*, and consequently that He only is the Judge of their Actions, and that they are accountable only at his Tribunal.

Seçt. 32. Of the Prayer for the Royal Family.

THERE is as near an allyance between this and the former Prayer, as between the Persons for whom they are made; and we may observe that the *Persian* Emperour desired the *Jewish* Priests to pray not only for the King, but his Sons too (e); and the *Romans* pray'd for the *Heirs* of the Empire as well as the Emperour himself (f): The Primitive Chri-

(a) Ezra 6. 11. Jer. 29. 7. (b) Psalm. 20. and 72. (c) 1 Tim. 2. 2. (d) 1 Tim. 2. 2. (e) Ezra 6. 11. (f) Tacit. Annal. l. 4.

Chap. 3. Christians pray'd also for the *Imperial Family* (a) and the *Canons* of old *Councils* both at home and abroad do enjoyn it (b). And our *Reformers* after their Example have compos'd this excellent Form to that purpose.

Sect. 33. Of the Prayer for the Clergy and People.

The Prayer
for the Cler-
gy and Peo-
ple.

AS we have made our Supplications before for our *Temporal Governours*, that under them we may have all those outward Blessings which will make our lives comfortable here; so we now continue to pray for our *Spiritual Guides*, that with them we may receive all those Graces and inward Blessings which will make our Souls happy hereafter. We are Members of the *Church* as well as the *State*, so that we must pray for those things which are requisite to the preservation and felicity of both, since they mutually support each other: and for our Assistance herein, the Excellent *Reformers* of our Church have drawn up this Form, according to the Example of all Ancient *Liturgies* which always had Prayers for the *Clergy* and *People* (c).

The mean-
ing of,
Who alone
workest
great Mar-
vels.

§. 2. And because to Gather a Church at first out of Infidels, and then to protect it continually from its Enemies, is an Act of as great Power, and a greater Miracle of Love than to create the World; therefore in the Preface of this Prayer we address our selves to God, as to him *Who alone workest great Marvels*.

Curates;
who they be.

§. 3. By the Word *Curates* in this Prayer are meant, not those who are now commonly call'd *Curates*, viz. such as assist an Incumbent in the Discharge of his Duty, but the Incumbents themselves who are call'd *Curates* from their having [the *Curam Animarum*] the Cure or Care of Souls entrusted with them.

Sect. 34. Of the Prayer of St. Chrysostom.

The Prayer
of St. Chry-
sostom.

WHERE Ancient *Liturgies* afforded proper Prayers, the *Compilers* of ours rather chose to retain them than make new ones: and therefore as some are taken from the *Western* Offices, so is this from the *Eastern*, where it is daily us'd in the *Liturgies* of St. Basil and St. Chrysostom, the Last of which was the undoubted Author of it. It is very proper for a Conclusion, for it is fit that, in the close of our Prayers, we should reflect on all those great and necessary requests we have made, and not only renew our desires that God may grant them, but also stir up our hearts to hope He will. To which end we address our selves in this Prayer to the Second Person in the

(a) *Liturg. St. Basil.* (b) *Excerpt. Egberti Can. 7. Spelm. Tom. 1. p. 259. Concil. Rhemenf. 2. Can. 40. Tom. 7. col. 1285. C.* (c) *Synef. Ep. 11. pag. 173. B. Excerpt. Egberti. Can. 8. Spelm. Tom. 1. p. 259. Concil. Calchutheni. Can. 10. Tom. 6. col. 1866. A.*

Glorious Trinity our Blessed Saviour, and remind him of the *Chap. 3.*
gracious Promise he made to us, when on earth, that *where*
two or three are gather'd together in his Name he would be in the
midst of them, Mat. 18. 20. i. e. to grant their requests. 1 John
5. 15. And therefore if we can but prevail with Him to hear
our *Desires and Petitions*, we know that the Power of His In-
tercession with God is so great, that we need not doubt but
we shall obtain them. But however since it may happen that
we may have ask'd somethings which He may not think
convenient for us; we do not peremptorily desire that he
would give us all we have pray'd for, but submit our Petiti-
ons to His Heavenly Will, and only request that *He would*
fulfil our Desires and Petitions as may be most expedient for us.
Begging nothing positively, but what we are sure we cannot be
too importunate for, viz. *in this World Knowledge of His Truth,*
and in the World to come Life Everlasting. This we may ask
peremptorily, without Fear of Arrogance or Presumption;
and yet this is all we really stand in need of.

Se^ct. 35. Of the Blessing.

IT was always the custom to dismiss the People from Reli- *The Bless-*
gious Assemblies with a final *Blessing*, both in the *Jewish* sing.
and *Christian Church*, pronounc'd by the Priest, and receiv'd
by the People on their Knees (a): Nor was it lawful for any
one to go out before it was given (b). The *Jews* had a Form
of God's own appointing (c), and ours is endited by his Holy
Spirit (d), and will undoubtedly convey the Blessing it menti-
ons, if we receive it as from the Ambassadors of Heaven, and
embrace it with a hearty *Amen*.

CHAP. IV.
OF THE
LITANY.

The Introduction.

THE Word *Litany* is us'd by the most ancient Hea- *Chap. 4.*
thens for an earnest *Supplication to the Gods made*
in time of adverse Fortune (e); and in the same sense *The Signifi-*
is it us'd in the Christian Church, viz. for a *Suppli-* *cation of*
the Word
Litany.

(a) *Const. Clem. 1. 8. c. 15.* (b) *Council. Agath. Can. 30. Tom. 4. col. 1388.*
B. C. (c) *Numb. 6. 23. &c.* (d) *2 Cor. 13. 14.* (e) *Πολλὰ δὲ ἔσπευσαν*
Χριστῶν διὰ τὴν ἀποκρίσιν. Rom. 11. 4. Φίλος ἀποκρίσιν τοῦ Μᾶτις συμφορᾶς.
Hesiod. Theog.

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why sung in
the mid-
dle of the
Church.

The Anti-
quity of Li-
tanies in this
Form.

Litanies
us'd in Pro-
cessions.

cation and common Intercession to God, when his Wrath lies heavy upon us (a). Such a kind of Supplication was the 51st Psalm, which may be call'd *David's Litany*. Such was that Litany of God's appointing, *Joel* 2. 19. where, in a general Assembly, the Priests were to weep between the Porch and the Altar, and to say *Spare thy People, O Lord*: (in allusion to which place our Litany is enjoyn'd to be said or sung in the middle of the Church (b).) And such was that Litany of our Saviour; *Luke* 22. 44. which he thrice repeated with strong cryings and tears (c). St. Paul enjoyns the daily use of Supplications (d) which are generally understood to be *Litanies* for the removal of some great Evil.

§. 2. As for the *Form* in which they are now made, viz. in short requests by the Priests, to which the People all answer; St. Chrysostom saith it was deriv'd from the Primitive Age, while the Priest was inspired with miraculous gifts (e). For He first began and uttered by the Spirit some things fit to be pray'd for, and then the People (who knew not what to pray for as they ought) having their infirmities thus help'd by the Spirit, joyn'd, saying, *We beseech thee to hear us, Good Lord*. Tertullian tells us that by Prayers in this Form, which they us'd on the days of their Stations or Humiliation, viz. *Wednesdays* and *Frydays*, they remov'd Drought (f): and in St. Cyprian's time they frequently supplicated God after this manner for removing or moderating his Judgements (g). And St. Ambrose hath left a Form of Litany, which bears his name agreeing in many things with this of ours. For when miraculous gifts began to cease, they wrote down several of those Forms, which were the Original of our modern Office.

§. 3. About the year 400 they began to be us'd in Procession, the People walking bare-foot, and saying them with great Devotion; by which means, it is said, several Countreys were deliver'd from great Calamities (h). About the year 600 Gregory the Great, out of all the Litanies extant, compos'd that famous seven-fold Litany by which Rome was deliver'd from a grievous Mortality (i); which hath been a pattern to all the Western Churches: and ours comes nearer to it, than that in the present Roman Missal, wherein later Popes had put in the *Invocation of Saints*, which our Reformers have justly expung'd. But here we must observe that Litanies were of use before Processions, and remain'd when they were taken away. For those Processional Litanies having occasion'd much Scandal, it was

(a) *Λιτανία δὲ ἐστὶ παρχαλισμὸς πρὸς θεόν, καὶ ἱκεσία -- δὲ ὁ πρῶτος ἐπιτελεσθεὶς.* Symeon Thessal. *Opusc. de Hæret.* (b) *Injunc.* 18. by Queen Eliz. A. D. 1559. (c) *Heb.* 5. 7. (d) *1 Tim.* 2. 1. (e) Chryl. in *Rom.* 8. 26. *Hom.* 14. *Tom.* 3. p. 120. *lin.* 35. &c. (f) Tert. ad Scap. c. 4. p. 71. B. (g) Cypr. ad Demet. p. 193. (h) Vid. Niceph. *Hist.* l. 14. c. 3. *Tom.* 2. p. 443. A. (i) Paul. *Diac. lib.* 18. & Balazs in *vir. Greg.*

decreed, *That the Litanies should for the future only be us'd* Chap. 4. *within the Walls of the Church (a);* and so it is us'd amongst us to this day.

§. 4. The Time when it is appointed to be us'd, is on *Wednesdays* and *Frydays* (b); the ancient Fasting-days of the Primitive Church (c), who did not think fit to shew less Devotion than the *Pharisees*, who *fasted twice a week*; *Luke* 18. *why said on* *Sundays,* *Wednesdays and* *Frydays.* 12. or rather, as *Petrus Alexandrinus* saith (d), because the Death of Christ was design'd on the *Wednesday* when he was sold by *Judas*, and accomplish'd on the *Friday*, when he dy'd on the Cross. It is now requir'd by the *Rubrick* to be said on *Sundays* also, because there is then the greatest Assembly to joyn in so moving a Supplication; as also that no day might seem to have a more solemn Office than the *Lord's Day*.

§. 5. The singing of this Office by *Lay-Men* as practis'd in several *Cathedrals* and *Colleges* is certainly very unjustifiable, and very deservedly gives offence to all such as are zealous for Purity and Decency in Divine Worship. And therefore (since it is plainly a Practice against the express Rules of our Church, crept in partly through the indevout Laziness of *Minor-Canons* and others whose Duty it is to perform that solemn Office, and partly through the shameful Negligence of those who can, and ought to, correct whatever they see amiss in such matters;) it cannot surely be thought impertinent, if I take hold of this Opportunity to express my Concern at so irreligious a Custom. And to shew that I am not singular in my Complaint, I shall here transcribe the Words of the Reverend and Learned Mr. *Bennet*, who has sometime since, upon a like occasion, very severely, but with a great deal of Decency, inveigh'd against this Practice; though I cannot learn that he has yet been so fortunate as to obtain any Reformation. *The Irregularity of Singing the Litany by Lay-Men.*

"I think my self oblig'd, saith he (e), to take notice of a most scandalous Practice, which prevails in many such Congregations, as ought to be fit Precedents for the whole Kingdom to follow. 'Tis this; that *Laymen*, and very often *Young Boys* of 18 or 19 years of Age, are not only permitted, but oblig'd to perform this Office, which is one of the most solemn parts of Divine Service, even though many *Priests* and *Deacons* are at the same time present.

"Those Persons upon whom it must be charg'd, and in whose Power it is to rectify it, cannot but know that this Practice is illegal, as well as abominable in it self, and a flat

(a) *Concil. Colonienf.* (b) *Can. 15.* (c) *Clem. Alex. Strom. 7. c. 744. B. Tertul. de Jejun. c. 2. p. 545. A. Epiphan. adv. Hares. l. 3. Tom. 1. p. 910. B.* (d) *Ap. Albaspinaxum. l. 1. Obs. 16. p. 35. col. 1. E.* (e) *Paraphrase with Annotations on the Book of Common Prayer. pag. 94.*

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“Contradiction to all Primitive Order. And one would think, “when the Nation swarms with such, as ridicule, oppose “and deny the Distinction of *clergy* and *Laiety*; Those who “possess some of the largest and most honourable Preferments “in the Church, should be asham’d to betray her into the “hands of her profess’d Enemies, and to put Arguments into “their Mouths, and declare by their Actions, that they think “any *Layman* whatsoever as Truly Authoriz’d to Minister in “Holy Things, as those who are regularly Ordain’d. Besides, “with what Face can those Persons blame the *Dissenting Teachers*, for Officiating without *Episcopal* Ordination, when “they themselves do not only allow of, but require the same “thing.

Sect. 1. Of the Invocation.

The Invo-
cation.

WE have a Divine command to call upon God for *Mercy* in the time of Trouble (a); and all the Litanies I have seen begin with this solemn Word, *Κύριε ἰλήσων* [*Lord have mercy upon us* (b)]. So that this *Invocation* is the Summ of the whole *Litany*, being a particular Address for *Mercy*, first to each Person in the glorious Trinity, and then to them all together. The Address being urg’d by two Motives, viz. 1st because we are *miserable*, and 2^{dly} because we are *Sinners*, upon both which accounts we extremely need *Mercy*.

Why repeat-
ed by the
whole Con-
gregation.

§. 2. The design of the People’s repeating these whole Ver-
ses after the Minister, is, that every one may first crave to
to be heard in his own words; which when they have ob-
tain’d, they may leave it to the Priest to set forth all their
needs to Almighty God, provided that they shew their Agree-
ment to every Petition, by answering at the end of it.

Sect. 2. Of the Deprecations.

The Depre-
cations.

HAVING open’d the way by the preceeding *Invoca-
tion*, we now begin to *Ask*; and because Deliverance
from Evil is the first Step to Felicity, we begin with these *De-
precations* for removing it. And both the *Eastern* and *We-
stern* Church begin their Litanies after this manner (c), which
as well as ours are a Paraphrase upon that Petition in the Lord’s
Prayer, [*Deliver us from evil.*]

The Me-
thod of
them.

§. 2. But because our Requests ought to ascend by De-
grees; before we ask for a perfect Deliverance, we beg the
Mercy of *Forbearance*. For we confess *we have sinn’d with
our Fathers* Ps. 106. 6. and that therefore God may justly pu-
nish us, not only for our own Sins, but for theirs also, since
we have made them our own by Imitation; and therefore we

(a) James 5. 13. (b) Liturg. S. Basil. S. Chrysol. &c. (c) Liturg. S. Chryl.
and S. Basil. --Mijf. sec. us. Sarisb.

beg of *Him* not to remember or take vengeance of us for them, especially since He has Himself so dearly purchas'd our Pardon with His own most precious Blood; But however if we cannot obtain to be wholly spar'd, but that he may see it good for us to be a little under Chastisement; then we beg His Correction may be short and soon remov'd, and that He would not be angry with us for ever.

And the Summ of all that we pray against being Deliverance from the Evils of *Sin* and *Punishment*; we begin the next Petition with two general words which comprehend both: for *Evil* and *Mischief* signify Wickedness and Misery; and as the 1st, viz. *Sin* is caus'd by the *Crafts* and *Affaults* of the Devil; so the 2^d, viz. *Misery* is brought upon us by the just *Wrath* of God here, and compleated by *Everlasting Damnation* hereafter: and therefore we desire to be deliver'd both from *Sin* and the *Punishment* of it, as well from the Causes that lead to it as the Consequences that follow it.

After we have thus pray'd against *Sin* and *Misery* in general, we descend regularly to the particulars, reckoning divers kinds of the most notorious Sins, some of which have their Seat in the Heart or *Mind*, and others in the *Body*: and first, we begin against those of the *Heart*, where all Sins begin, and there recount first the Sins concerning *our self*, and 2^{dly}, those concerning our *Neighbour*. Of the first Sort are *Blindness of Heart* (which we place in the Front as the Cause of all the Rest) and *Pride*, *Vain Glory* and *Hypocrisy* which are united together in this Deprecation, as vices which generally accompany one another. Of the Second sort are *Envy*, *Hatred*, and *Malice*, and all *Uncharitableness*; in which words are comprehended all those Sins which we do or can commit against our Neighbour in our Hearts.

From the *Heart* *Sin* spreads further into the Life and Actions, and thither our *Litany* now pursues it, beginning with that which St. Paul reckons first among the Works of the Fleish Gal. 5. 19. but which is notwithstanding the boldest and most barefac'd Sin in this lewd Age, viz. *Fornication*, which is not to be restrain'd to the defiling of single Persons, but comprehends under it all Acts of *Uncleanness* whatsoever. But though this be a *Deadly Sin* yet it is not the only one, and therefore we pray to be deliver'd from all other *deadly Sins*, by which we understand not such as are *deadly* by way of Distinction, or as they stand in opposition to *venial* Sins, for there are no Sins *venial* in their own Nature; but such as are most heinous and crying above others: For though every Sin deserve Damnation in its own Nature, yet we know that the infinite Goodness of God will not inflict it for every Sin. But then there are some Sins so exceeding great, that they are inconsistent even with the Gospel Clemency, and immediately



ately render a Man obnoxious to the Wrath of God, and in danger of eternal Damnation. And these are they which we pray against, together with all other Sins, whether great or small which we are apt to fall into through all *the Deceits* of our three great Enemies which we renounc'd in Baptism, *the World, the Flesh, and the Devil.*

When the Cause is remov'd, there are hopes the Consequences may be prevented; and therefore after we have petition'd against all Sin, we may regularly pray against all those Judgements with which God generally scourges those who offend him; whether they are such as fall upon whole Nations and Kingdoms, and either come immediately from the Hand of God, as *Lightning and Tempest, Plague, Pestilence, and Famine*; or else, though not immediately, are yet inflicted by the Hands of Wicked Men, as *Battle and Murder*; or whether they are such as fall upon particular Persons only as *Sudden Death*, such as happens sometime by violence, as by *Stabbing, Burning, Drowning* or the like, or else of a sudden and in a moments time, without any warning or apparent Cause: And though both these kinds of Death, may sometimes happen to very good Men, yet if we consider that by such means we may leave our Relations without Comfort, and our Worldly concerns unsettled; and may our selves be depriv'd of the Preparative Ordinances for Death, and have no time to fit our Souls for our great account; Prudence as well as Humility will teach us to pray against them.

Having thus deprecated those Evils which might endanger our Lives, we proceed next to pray against such as would deprive us of our Peace and Truth; as well those which are levell'd at the *State*, as is *all Sedition Privy Conspiracy and Rebellion*, as those which portend the Ruin of the Church, as *all false Doctrine, Heresy and Schism*. And then we conclude with the last and worst of Gods Judgements, which he generally inflicts upon those whom neither private nor publick Calamities will reform. *viz. Hardness of Heart, and contempt of his Word and Commandment*: For when People amend not upon those Punishments which are inflicted upon their Estates and Persons, upon the State and Church; then the Patience of God is tired out, and He withdraws His Grace, and gives them up to a reprobate Sense, the usual Prologue to Destruction and Damnation, from which deplorable State, *Good Lord deliver us.*

And now to be deliver'd from all these great and grievous Evils, is a Mercy so very desirable, that it ought to be begg'd by the most importunate kind of Supplication imaginable; and such are the two next Petitions which the *Latins* call *Observations*, in which the Church beseeches our dear Redeemer to deliver us from all the Evils we have been praying against,

by

by the Mystery of His Holy Incarnation &c. i. e. She lays before our Lord all his former Mercies to us express'd in his Incarnation, Nativity, Circumcision, Baptism, and in every thing else which he has done and suffer'd for us; and offers these Considerations to move Him to grant our Requests and to deliver us from those Evils.

And though we are always either under or near some Evil, for which reason it is never unseasonable to pray for Deliverance; yet there are some particular times in which we stand in more especial need of the Divine Help: and they are first during our Lives, *in all time of our Tribulation, in all time of our Wealth*; in the first of which times we are usually tempted to Murmuring, Impatience, Sadness, Despair and the like; and do therefore want more than ordinary assistance both to bear us up under them, and to deliver us from them in due time; and those we pray against now before the Evil day comes, not that God would deliver us from all such times, which would be an unlawful request; but that He would support us under them whenever He shall please to inflict them. The other part of our Lives which we pray to be deliver'd in, is *all time of our Wealth*, i. e. of our Welfare and Prosperity, which are rather more dangerous than our Times of Adversity. All kinds of Prosperity, especially Plenty and Abundance, are exceeding apt to encrease our Pride, enflame our Lusts, multiply our Sins, and to make us forget God, neglect Heaven and grow careless of our Souls. And therefore we had need to pray that in all such times God would be pleas'd *to deliver us*. But whether we spend our Days in Prosperity or Adversity, they must all end in *Death*, in the Hour of which the Devil is always most active, and we least able to resist him. Our Pains are grievous and our Fears many, and the Danger great of falling into Impatience, Despair or Security, and therefore we constantly pray for Deliverance in that important *Hour*, which if God grant us, we have but one Request more, and that is that He would also deliver us *in the Day of Judgment*; which is the last time a Man is capable of Deliverance, since if we be not deliver'd then we are left to perish eternally: How fervently therefore ought we to pray all our Life long that we may be *deliver'd* and acquitted in that terrible Day?

Sect. 3. Of the Intercessions.

IF the Institution of God be requir'd to make this part of our *The Inter-*
Litany necessary, we have his positive Command by St. *cessions.*
Paul to make Intercession for all Men. 1 Tim. 2. 1. and if the
 Consent of the Universal Church can add any thing to its
 Esteem, it is evident that this kind of Prayer is in all the *Li-*
turgies in the World, and not only so but also that every
 one of these Petitions we are now going to discourse of, are
 taken

Chap. 4.

The Method
and Order
of them.

taken from the best and oldest Litanies, as any Man may see who will be at the pains to compare them with the ancient Forms. All that will be necessary here is to shew the admirable Method and Order of these *Intercessions*, which are so exact, so curious and natural, that every degree of Men follow in their due Place; and so comprehensive that we can think of no sorts of Persons in the World but who are enumerated, and for whom all those things are ask'd which all and every of them stand in need of.

§. 2. But because it may seem presumptuous for us to pray for others, who are unworthy to pray for our selves; before we begin, we acknowledge we are *Sinners*, but yet if we are penitent we know our Prayers will be acceptable to him, which He expects we should offer up for others as well as our selves; and therefore in humble confidence of His Mercy, and in Obedience to His Command, *We Sinners do beseech Him to hear us* in these our Intercessions, which we offer up, *1st* for the *Holy Church Universal*, the Common Mother of all Christians, as thinking our selves more concern'd for the good of the whole, than of any particular part. After this we pray for our own Church, to which, next the Catholick Church, we owe the greatest observance and Duty, and therein in the first place for the principal Members of it, in whose welfare the Peace of the Church chiefly consists; such as is the *Queen*, whom, because She is the Supream Governour of the Church in her Dominions, and so the greatest Security upon Earth to the true Religion, we pray for in the three next Petitions, that she may be Orthodox, Pious, and Prosperous: And tho' at present we may be happy under her; yet, because her Crown doth not render her immortal, and the Security of the Government ordinarily depends upon the *Royal Family*, we pray in the next place for them (and particularly for the Heir apparent) that they may be supply'd with all Spiritual Blessings and preserv'd from all Plots and Dangers.

The *Jews* and *Gentiles* always reckon'd their *Chief-Priests* to be next in dignity to the King (a), and all ancient Liturgies pray for the *Clergy* immediately after the Royal Family, as being the most considerable Members of the Christian Church distinguish'd here into those three Apostolical Orders of *Bishops, Priests and Deacons*.

Next to these follow Those who are eminent in the *State*, viz. the *Lords of the Council* and all the *Nobility*, who by reason of their Dignity and Trust have need of our particular Prayers, and were always pray'd for in the old Liturgies by the title of *the whole Palace* (b).

After we have pray'd for all the *Nobility* in general, we pray

(a) Alex. ab Alex. l. 2. c. 8. (b) Liturg. S. Chrys. S. Basil.

for such of the Nobility and Gentry as are *Magistrates* or Chap. 4. more inferiour Governours of the People, according to the Example of the Primitive Christians, and in obedience to the positive Command of St. Paul, who enjoyns us to pray for all that are in Authority; 1 Tim. 2. 2.

After these we pray for *all the People*, i. e. all the *Commons* of the Land, who are the most numerous, though the least eminent; and unless they be safe and happy the Governours themselves cannot be prosperous; Prov. 14. 28. the diseases of the Members being a trouble to the Head also.

And, though we may be allow'd to pray for our own Nation first; yet our Prayers must extend to all Mankind, and therefore in the next place we pray for the whole World, in the very words of ancient Liturgies (a), viz. that *all Nations may have Unity* at home among themselves, *Peace* with one another, and *Concord*, i. e. Amity, Commerce and Leagues.

Having thus pray'd for *Temporal* Blessings both for our selves and others; it is time now to look inward and to consider what is wanting for our Souls: and therefore we now proceed to pray for *Spiritual* Blessings, such as Virtue and Goodness. And *1st*, we pray that the Principles of it may be planted in our Heart, viz. the *Love and Dread of God*, and then that the Practice of it may be seen in our Lives by our *diligent living after his Commandments*.

But though we receive Grace, yet if we do not improve it we shall be in danger of loosing it again; and therefore having in the former Petition desir'd that we might become good, we subjoyn this that we may grow better; begging *Increase of Grace*, and also that we may use proper means thereunto; such as is the *meekly hearing God's Word &c.*

From praying for the Sanctification and Improvement of those within the Church, we become solicitous for the Conversion of those that are without it; being desirous that *all should be brought into the Way of Truth who have erred or are deceived*.

But though those without the Church are the most miserable, yet those within are not yet so happy as not to need our Prayers; some of them standing in need of *Strength*, and others of *Comfort*. These blessings therefore we now ask for those that want them.

Having thus consider'd the Souls of Men, we go on next to such things as concern the Bodies, and to pray for all the Afflicted in general; begging of God to succour *all that are in Danger*, by preventing the Mischief that is falling upon them; *to help those that are in Necessity*, by giving them those Blessings they want, and *to comfort all that are in Tribulation*,

(a) Ibid.

Chap. 4. by supporting them under it, and delivering them out of it. And because the Circumstances of some of these hinder them from being present to pray for themselves; we particularly remember them, since they more especially stand in need of our Prayers, such as are *all that travel by Land or by Water*, and all the rest mention'd in that Petition.

There are others of Afflicted Persons who are unable to help themselves, such as are *Fatherless Children and Widows*; who are too often (especially the poorer sort of them) destitute of earthly Friends, and such as are *desolate* of Maintenance and Lodging; or are *oppress'd* by the false and cruel dealings of wicked and powerful Men: and therefore these also we particularly recommend to God, and beg of Him to *defend* and *provide* for them.

And after this large Catalogue of Sufferers as well in Spiritual as Temporal things; lest any should be pass'd who are already under or in danger of any Affliction, we pray next that God would *have Mercy upon all Men*.

And then to shew we have no reserve or Exception in our Charity or Devotions; we pray particularly for *our Enemies, Persecutors and Slanderers*; who we desire may be partakers of all the Blessings we have been praying for, and that God would moreover *forgive them and turn their Hearts*.

After we have thus pray'd for others, we proceed to pray for them and our selves; begging whatsoever is necessary for the Sustenance of our Bodies, comprehended here under the *Fruits of the Earth*.

And then, in the next Petition, we ask for all things necessary to our Souls, in order to bring them to eternal Happiness; viz. *true Repentance, Forgiveness of all our Sins &c. and amendment of Life*. Which last Petition is very proper for a Conclusion; for we know that if we do not amend our Lives, all these Intercessions will signify nothing, because God will not hear impenitent Sinners. We therefore earnestly beg Repentance and Amendment of Life, that so all our preceeding Requests may not miscarry.

And now having presented so many excellent Supplications to the Throne of Grace; if we should conclude them here and leave them abruptly, it would look as if we were not much concern'd whether they were receiv'd or not; and therefore the Church has appointed us to pursue them still with vigorous importunities and redoubled Intreaties. We therefore now call upon our Saviour; whom we have all this while been praying to, and *beseech* him by his Divinity as he is the *Son of God*, and consequently abundantly able to help us in all these things, that He would *bear us*. And then *adly*, We invoke him by his Humanity, beseeching him by his Sufferings for us, when he became the *Lamb of God*, and was sacrificed

Of the Litany.

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sacrific'd to take away the Sins of the World, that he would grant us an interest in that Peace, which he then made with God, and the Peace of Conscience following thereupon; and that he would have mercy upon us, and take away our Sins so as to deliver us from the guilt and punishment of them. And lastly, we intreat him by the name of *Christ*, as he is our Anointed Mediatour, to bear us, and favour us with a gracious Answer to all these Intercessions.

Finally, that our Conclusion may be suitable to our beginning, we close up all with an Address to the whole Trinity for that *Mercy* which we have been begging in so many particulars; and this one Word comprehends them all, so that these three Sentences are the Epitome of the whole Litany; and considering how often and how many ways we need Mercy, we can never ask it too often. But of these see more in Chap. 2. Sect. 21. §. 3. p. 113.

Sect. 4. Of the Supplications.

THE following part of this Litany we call the *Supplications*, which were first collected and put into this Form, when the Barbarous Nations first began to over-run the *Empire* about 600 years after Christ; though the particular Sentences, are either taken out of the Bible or else gather'd from ancient Liturgies: but considering the Troubles of the Church Militant, and the many Enemies every good Man always hath in this World, this part of the Litany is no less suitable at all times than the former.

§. 2. We begin with the *Lord's Prayer*, of which we have spoke before (Chap. 2. Sect. 5. pag. 95.) and need only observe here that the Ancients annex'd it to every Office, to shew their esteem of it, and their mean opinions of their own Compositions, which receive Life and Value from this Divine Form.

§. 3. After this we proceed to beg deliverance from our Troubles; but because our Consciences presently suggest, that our Iniquities deserve much greater, and therefore we cannot expect to be deliver'd since we suffer so justly; that this may not discourage us, we are put in mind that God usually exacts less of us, than our Iniquities deserve; Job 11. 6. and David assures us that God doth not deal with us after our Sins, nor reward us according to our Iniquities, Psal. 103. 10. And therefore we turn these very words into Supplication, and thereby clear his Justice in punishing us, but apply to his Mercy to allay our punishment, and proportion them according to our ability of bearing, and not according to the desert of our offenses.

§. 4. The way being thus prepar'd, the Priest now begins to pray for the People alone: but lest they should think their

The Original of the Supplications.

The Lord's Prayer.

Pr. O Lord deal not
Ec.
Answ. Neither reward us
Ec.

The Prayer against Persecution.

Chap. 4. Duty at an end, as soon as the Responses are over, he enjoins them to accompany him in their hearts still by that ancient Form [*Let us pray*] and then proceeds to the Prayer against *Persecution*, which is collected partly out of the Scripture, and partly out of the Primitive Forms, and is still to be found intire among the Offices of the *Western Church* with the Title of [*For Tribulation of Heart (a).*]

Ans. O
Lord, arise,
&c. for thy
Name's
sake.

It is not concluded with *Amen*, to shew that the same request is continu'd in another Form; and what the Priest begg'd before alone, all the People joyn to ask in the following alternate Supplications taken from *Psal. 44. 26.* and *Psal. 79. 9.* When our Enemies are rising against us to destroy us, we desire that God will *arise and help us*, not for any worthiness in our selves, but *for his Name's sake, that he may make his Power to be known.* *Pf. 106. 8.*

O God we
have heard
&c.

§. 5. Whilst the People are praying thus earnestly, the Priest to quicken their Faith by another divine Sentence, *Psal. 44. 1.* commemorates the great Troubles, Adversities and Persecutions, which God hath deliver'd his Church from in all Ages; and since he is the same Lord and we have the same occasion, this is laid down as the Ground of our future hope.

For the Wonderful Relations which our Fathers have told us of God's rescuing this particular Church at first from *Po-pery*, and of his delivering and preserving it ever since from *Faction* and *Superstition*, from so many secret *Seditions* and open *Rebellions*, fully assure us that His Arm is not shortned.

Ans. O
Lord arise,
&c. for
thine Ho-
nour

And therefore the People again say, *O Lord arise, help us, and deliver us for thine honour*; which is no vain repetition, but a Testimony that they are convinc'd they did wisely to ask of this God (who hath done so great things for his People in all Ages) now to *arise and help*; that so the Honour he hath gotten by the wonders of his Mercy may be renew'd and confirm'd by this new Act of his Power and Goodness.

Glory be
to the Fa-
ther &c.

§. 6. To this is added the *Doxology* in imitation of *David*, who would often in the very midst of his complaints, out of a firm perswasion that God would hear him, suddenly break out into an Act of *Praise (b)*. So we, having the same God to pray to, in the midst of our mournful Supplications, do not only look back on former Blessings with Joy and Comfort, but forward also on the Mercies we now pray for; and though we have not yet receiv'd them, yet we praise him for them aforehand; and doubt not but that, as he was *glorified in the beginning* for past Mercies, so he ought to be *now* for the present, and *shall be* hereafter for future Blessings.

The follow-
ing Respon-
ses.

§. 7. But though the Faithful do firmly believe that they shall be deliver'd at the last, and do at present rejoyce in hopes

(a) Miss. Sarisb. (b) *Psal. 6. 8. 22. 22, &c.*

thereof; yet because it is probable their Afflictions may be continu'd for a while, for a tryal of their Patience, and the Exercise of their other Graces; for that reason we continue to pray for Support in the mean time, and beg of *Christ* to defend us from our *Enemies*, and to look so graciously upon our *Afflictions*, as that he may pity us, and then we are sure he will relieve us; and therefore we desire him to *behold the Sorrows of our hearts*, and to *forgive our Sins* which are the cause of them.

And this we know he will do if our Prayers be accepted; and therefore we beg of him, *with Mercy to hear them*; and do beseech him as he assum'd our Nature, and became the *Son of David* (whereby he took on him our Infirmities and became acquainted with our Griefs) to *have Mercy upon us*.

And because the hearing of our Prayers in a time of distress is so desirable a Mercy, that we cannot ask it too fervently nor too often; we therefore redouble our Cries and beg of him as he is *Christ* our Anointed Lord and Saviour, that he would *vouchsafe to hear us now* and whenever we cry to him for Relief in our Troubles. And to shew we rely on no other Helper, we conclude these Supplications with *David's* words in a like case (a), *O Lord, let thy Mercy be shew'd upon us, As we do put our trust in thee*. To him, and to him only we have apply'd our selves; and as we have no other Hope but in him, so we may expect that Hope shall be fulfill'd, and we certainly deliver'd in his due time.

§. 8. The whole Congregation having thus address'd the *Son*; the Priest now calls upon us to make our Application to the *Father*, (who discerns as well what we suffer, as what we can bear) in a most fervent Form of Address, compos'd at first by *St. Gregory* above 1100 years ago (b) but afterwards corrupted by the *Roman Church*, by the addition of the *Intercession of Saints* (d), which our *Reformers* have left out, who not only restor'd, but improv'd the Form.

The Prayer for Sanctifying our Troubles.

Sect. 5. Of the Prayer of *St. Chrysostom*, and the Blessing.

THE *Litany* was formerly a *distinct Service* by it self, and was us'd generally after *Morning Prayer* was over; (a *Cuthbert* still observ'd in some Cathedrals and Chappels, and upon some occasions in other places;) and then these two *final Prayers* belong'd particularly to this Service. But it being now us'd almost every where with the *Morning Prayers*, these latter *Collects*, being omitted there (after some *Occasional Prayers*, which shall be spoken of next) come in here, and how fit they are for this place may be seen by what is said of them already. Chap. 3. Sect. 34. and 35. p. 120, 121.

The Prayer of St. Chrysostom and Blessing.

(a) Pf. 33. 21. (b) *Sacram. S. Greg. Tom. 2. col. 1535. B.* (c) *Miss. Sarisb.*

APPENDIX to CHAP. IV. OF THE OCCASIONAL PRAYERS and THANKSGIVINGS.

Sect. I. Of the Six first Occasional Prayers in general.

Append.
to
Chap. 4.

The Six
first Occa-
sional Pray-
ers.

THE usual Calamities which afflict the World are so exactly enumerated in the preceeding *Litany*, and the common Necessities of Mankind so orderly set down there; that there seems to be no need of any *Additional* Prayers to compleat so perfect an Office. But yet because the variety of the Particulars allows them but a bare mention in that comprehensive Form; the Church hath thought good to enlarge our Petitions in some Instances, because there are some Evils so universal and grievous, that it is necessary they should be deprecated with a peculiar importunity; and some Mercies so exceeding needful at some times, that it is not satisfactory enough to obscure our desires of them among our general requests; but very requisite that we should more solemnly petition for them in Forms proper to the several occasions. Thus it seems to have been among the *Jews*; for that famous Prayer which *Solomon* made at the Dedication of the Temple (a) supposes that special Prayers would be made there in times of *War, Drought, Pestilence* and *Famine*. And the Light of Nature taught the *Gentiles* on such extraordinary occasions to make extraordinary Addresses to their Gods (b): so that Christians are not to be thought less mindful of their own necessities. The *Greek Church* hath full and proper Offices for times of *Drought* and *Famine*, of *War* and *Tumults*, of *Pestilence* and *Mortality*, and upon occasion of *Earthquakes* also, a Judgement very frequent there, but more seldom in this part of the World, and therefore omitted amongst us. In the *Western Missals*, there is a *Collect* and an *Epistle* and *Gospel* with some *Responses* upon every one of these Subjects, seldom indeed agreeing with any of our Forms, which are the shortest of all, because they are not design'd for a com-

(a) 1 Kings 8. 33, 35, 37. (b) Lactant. Instit. lib. 2. cap. 1. p. 115.

pleat Office, but appointed to be joyn'd to the *Litany*, or *Append.*
Morning and *Evening* Prayer every day while the occasion re- *to*
 quires it; that so, according to the Laws of *Charles* the Great, *Chap. 4.*
 "In times of *Famine*, *Plague* and *War*, the Mercy of God may
 "be immediately implor'd without staying for the Kings
 "Edict (a).

My design'd Brevity will not allow me to treat of every one of them in particular, and what has been said of them in general may be apply'd to them severally: But because the next five are more frequently us'd, and so rather belong to the *Morning* and *Evening* Service than those *Occasional* Forms, I shall take this opportunity to speak a word or two of them.

SECT. 2. Of the Prayers in the Ember-Weeks.

THE Ordination of Ministers is a matter of so great Con- *The Prayers*
 cern to all Degrees of Men, that it has ever been done *in the Em-*
 with great Solemnity; and by the 31st Canon of the Church *ber-Weeks*
 it is appointed, *That no Deacons and Ministers be Ordain'd, or*
made but only upon the Sundays immediately following jejunia
quatuor temporum, commonly call'd Ember-Weeks. And since
 the whole Nation is oblig'd to extraordinary Prayer and Fast-
 ing at these times, the Church hath provided these two ex-
 cellent Forms to be us'd by all upon this Occasion, of which
 the first is most proper to be us'd before the Candidates have
 pass'd their Examination, and the other afterwards. As to
 the Original, Antiquity and Reason of these four *Ember-*
Fasts, and the fixing the Ordination of Minister at those times,
 I shall take Occasion to speak hereafter.

SECT. 3. Of the Prayer for the High Court of Parliament.

THOUGH our ancient Monarchs of this Kingdom, *The Prayer*
Saxons and *Normans*, coming in by Conquest, govern'd *for the High*
 according to their own Will at first; yet in after-times they *Court of*
 chose themselves a great Council of their *Bishops* and *Bar-*
rons, and at last freely condescended to let the People *Parlia-*
 choose some to represent them: so that for about 400 years *ment.*
 we have had *Parliaments* consisting of *Bishops* and *Bar-*
rons to represent the *Clergy* and *Nobility*, and of *Knights*
 and *Burgesses* to represent the *Commons*. Now these being
 never summon'd but when the King or Queen desires their
 Advice [*de arduis Regni negotiis*,] and they having at such
 times great Affairs under their Debate, and happy opportu-
 nities to do both their Prince and Country Service; it is fit
 we should pray for them. The *Primitive Christians* always
 pray'd for the Senate of *Heathen Rome* (b), and the *Gentiles*

(a) *Capitular, lib. i. cap. 118.* (b) *Tertull. Apologet.*

Append.
to
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us'd to Sacrifice in the beginning of all Publick Councils; which us'd also to be held in some sacred Place (*a*); and therefore surely we *Christians* ought not to shew less Devotion, especially when we are provided with so curious a Composure to offer up our Desires in, as this Prayer is.

Se^{ct}. 4. *Of the Prayer for all Conditions of Men.*

The Prayer
for all Con-
ditions of
Men.

WE are expressly commanded to pray for *all Men*. 1 Tim. 2. 1. and the ancient Christians did so in their daily Offices: But our Church before the Addition of this Collect had no such universal Supplication, except on *Litany-days*, and when the *Communion Office* was read; for which reason this Prayer was appointed to supply the *Litany* on ordinary days, and is therefore call'd by some the *Lesser Litany*.

Se^{ct}. 5. *Of the Collect for Pardon.*

The Collect
for Pardon.

THIS Collect is joyn'd to the ancient Litanies of the *Western Church*, and is appointed by our own to be us'd after any of the former to obtain Pardon for Sin; which, till it be remov'd, will be most certainly a hindrance to the acceptance of all our other Prayers.

This Prayer
wrong plac-
ed.

§. 2. This Collect was added together with the foregoing one in the first year of King *James I.* and plac'd where it now stands: But in the Review after the Restauration it was order'd to be inserted between the last Prayer to be us'd in the *Ember-Weeks*, and that for the *High-Court of Parliament*, and is so printed in the Sealed Books: But in all Editions since, thro' mistake, I suppose, of the Printer, it has been plac'd again where it now stands.

Se^{ct}. 6. *Of the Thanksgivings, in general.*

The great
Duty of
Thank-
giving.

PRAISE is one of the most Essential parts of God's worship, by which not only all the Christian World, but the *Jews* and *Gentiles* also paid their Homage to the Divine Majesty; as might be shew'd by innumerable Testimonies: And indeed considering how many Blessings we daily receive from God, and that he expects nothing else from us in return but the easy Tribute of *Love* and *Gratitude* (a Duty that no one can want leisure or ability to perform;) it is certain no excuse can be made for the omission of it. It is pleasant in the performance (*b*) and profitable in the Event; for it engages our great Benefactor to continue the mercies we have, and as well inclines him to give, as fits us to receive, more. *Psal.* 67. 5, 6, 7.

An account
of the
Thanks-
givings.

§. 2. Therefore for the Performance of this Duty, the Reverend *Compilers* of our Liturgy had appointed the *Hallelujah*, the *Gloria Patri*, and the daily *Psalms* and *Hymns*: but be-

(a) Al. ab Alex. Gen. Dier. l. 4. c. 11. Aul. Gell. l. 14. c. 7. (b) Pl. 147. 1. cause

cause some thought that we did not praise God so particularly as was convenient on some occasions, some particular Thanksgivings upon deliverance from *Drought, Famine, War, and Pestilence*, were added in the time of K. *James the First*; after the Example of *Infidels, Jews*, and the *Primitive Christians*, who always perform'd some act of Praise to God after the removal of any of these Judgements, or at the receiving of any such temporal Blessing which we return Thanks for in these Forms. And to give more Satisfaction still, by removing all Shadows of defect from our compleat Liturgy, there was one *general Thanksgiving* added, upon the last review since the Restauration of K. *Charles the Second*, which is so admirably compos'd that it is fit to be said by all Men at all times, when they would give God thanks; and yet peculiarly fitted for those, who, having receiv'd some eminent personal Mercy, desire to offer up their publick Praises for it.

Append.
to
Chap. 4.

CHAP. V.

OF THE

Sundays and Holy-days

And their

EPISTLES and GOSPELS, &c.

THE INTRODUCTION.

THE *Epistles and Gospels*, standing next in order in the *Common-Prayer-Book*, come next to be treated of; but because they are never us'd but upon *Sundays and Holy-days*, it is necessary something should be premis'd concerning the Reasons and Original of the more solemn observance of those days in general. And first

Chap. 5.

I. Of Sundays, in general.

ONE day in *Seven* was from the very beginning sanctified by God. *Gen. 2. 3.* and commanded to be set apart by Men for the exercise of Religious Duties both in publick and private. The mysteries of it are doubtless great and incomprehensible, but we may without great stress conclude, that one main design of it was, that Men, by thus sanctifying the

One day in
Seven why
kept holy.

Chap. 5.

Saturday
why the
Jewish
Sabbath.

Sunday why
observ'd by
the Christi-
ans.

Saturday,
why and how
observ'd by
the Eastern
Christians.

the *Seventh* day after they had spent *Six* in labour, might shew themselves to be Worshippers of that God only, who rested the *Seventh* day after he had finish'd the Heavens and the Earth in *Six*.

§. 2. The reasons why the *Jews* were commanded to observe the *Seventh-day* or *Saturday* in particular, for their *Sabbath*, were peculiar and proper to themselves: It was on this day God had deliver'd them from their *Egyptian* Bondage, and overwhelm'd *Pharaoh* and his Host in the *Red-Sea*; so that no day could be more properly set apart to celebrate the Mercies and Goodness of God, than that, on which he himself chose to confer upon them the greatest Blessing they enjoy'd.

§. 3. But the deliverance of *Israel* out of *Egypt* by the Ministry of *Moses*, was only intended for a Type and Pledge of a *Spiritual* Deliverance which was to come by *Christ*: Their *Canaan* also was no more than a Type of that *Heavenly Canaan* which the Redeem'd by *Christ* do look for. Since therefore the Shadow is made void by the coming of the Substance, the Relation is chang'd, and God is no more to be worshipp'd and believ'd in as a God foreshewing and assuring by Types, but as a God who hath perform'd the Substance of what he promis'd. The *Christians* indeed as well as the *Jews*, are to observe the moral Equity of the fourth Commandment, and, after *Six* days spent in their own works, are to sanctify the *Seventh*: But in the designation of the particular day, they may and ought to differ. For if the *Jews* sanctified the *Seventh* day, only because they had on that day a *Temporal* deliverance as a Pledge of a *Spiritual* one; the *Christians* sure have much greater reasons to sanctify the *First*, since on that very day God redeem'd us from this *Spiritual* Thralldom by raising *Jesus Christ* our Lord from the Dead, and begetting us, instead of an earthly *Canaan*, to an *Inheritance incorruptible in the Heavens*. And accordingly we have the concurrent Testimonies of Scripture (a) and Antiquity (b) that the *First* day of the Week or *Sunday* hath ever been the stated and solemn time of the *Christian's* meeting for their publick Worship and Service.

§. 4. In the *East* indeed, where the Gospel chiefly prevail'd among the *Jews*, who retain'd a great Reverence for the *Mosaic Rites*, the Church thought fit to indulge the humour of the *Judaizing Christians* so far, as to observe the *Saturday* as a *Festival Day* of Devotions, whereon they met for the exercise of Religious Duties; as is plain from several Passages of

(a) Acts 2. 1. - 20. 7. 1 Cor. 16. 2. Rev. 1. 10. (b) Just. Mart. *Apol.* 1. c. 89. p. 132. St. Ignat. ad Magnes. §. 9. p. 23. Tert. de Caran. Mil. cap. 3. p. 102. A. Plin. l. 10. Ep. 97. Orig. in Exod. 15. Hom. 7. Tom. 1. p. 49. F. & alibi.

the Ancients (a). But however, to prevent giving any offence to others, they openly declar'd, that they observ'd it in a *Christian* way and not as a *Jewish* Sabbath (b): And this Custom was so far from being universal, that at the same time all over the *West* (except at *Milan* in *Italy* (c)) *Saturday* was kept as a *Fast* (d) (as being the Day on which our Lord lay dead in the Grave) and is still for the same reason appointed for one of the *Fast-Days* in the *Ember-Weeks* by the Church of *England*; which, in imitation both of the *Eastern* and *Western* Churches, always reserves to the *Sunday* the more solemn Acts of publick Worship and Devotion.

II. Of Holy-days, in general.

BUT besides the Weekly return of *Sunday* (whereon we celebrate God's Goodness and Mercies set forth in our Creation and Redemption in general) the Church hath set apart some days yearly for the more particular remembrance of some special Acts and Passages of our Lord in the Redemption of Mankind, such as are his *Incarnation* and *Nativity*, *Circumcision*, *Manifestation to the Gentiles*, *Presentation in the Temple*, his *Fasting*, *Passion*, *Resurrection* and *Ascension*, the *Sending of the Holy Ghost*, and the *Manifestation of the Sacred Trinity*. That the observation of such days is requisite, is evident from the practice both of *Jews* and *Gentiles*; Nature taught the one (e) and God the other, that the celebration of solemn *Festivals*, was a part of the publick Exercise of Religion. Besides the Feasts of the *Passover*, of *Weeks* and of *Tabernacles* which were all of divine appointment; the *Jews* celebrated some of their own Institution, viz. the Feast of *Purim* (f) and the *Dedication of the Temple* (g), the latter of which even our Blessed Saviour himself honour'd with his presence (h).

§. 2. But these Festivals being instituted in remembrance of some signal Mercies granted in particular to the *Jews*; the *Christians* who were chiefly converted from the *Heathen* World, were no more oblig'd to observe than they were concern'd in the Mercies thereon commemorated. And this is the reason that when the *Judaizing* Christians would have impos'd upon the *Galatians* the observation of the *Jewish* Festivals, as necessary to Salvation; St. Paul look'd upon it as a thing so criminal, that he was afraid the Labour he had be-

(a) Athanas. Homil. de Sement. Tom. 2. p. 60. A. Socrat. Hist. Eccl. l. 6. c. 8. p. 312. D. Concil. Laod. Can. 16, 51. Tom. 1. col. 1500. B. & 1505. B.

(b) Athanas. Homil. de Sement. ut supra. Concil. Laod. Can. 29. Tom. 1. col. 1501. C. (c) Paulin. in vita Atabr. (d) Innocentii primi Epist. ad Decent. Eugubini. c. 4. Concil. Tom. 2. col. 1246. D. Concil. Elib. Can. 26. Tom. 1. Col. 973. D. (e) Plat. De Legibus Lib. 2. Tom. 2. p. 653. D. ab Henric. Steph. Paris. 1578. (f) Esther 9. (g) 1 Maccab. 4. 59. (h) John 10. 22.

Chap. 5. stow'd upon them to set them at liberty in the freedom of the Gospel had been in vain (a) : not that he thought the Observation of Festivals was a thing in it self unlawful, but because they thought themselves still oblig'd by the Law, to observe those Days and Times, which, being only Shadows of things to come, were made void by the coming of the Substance.

Christian
Festivals
how early
observ'd in
the Church.

§ 3. As to the celebration of *Christian* Festivals they thought themselves as much oblig'd to observe them, as the *Jews* were to observe theirs : they had receiv'd greater Benefits, and therefore it would have been the highest degree of ingratitude to have been less zealous in commemorating them. And accordingly we find that in the very Infancy of Christianity some certain days were yearly set apart, to commemorate the *Resurrection* and *Ascension* of Christ, the *coming of the Holy Ghost &c.* and to glorify God by an humble and grateful acknowledgement of these Mercies granted to them at those times. Which laudable and religious Custom so soon prevail'd over the Universal Church, that in less than 400 years after our Saviour we meet with them distinguish'd by the same names we now call them by, such as *Epiphany*, *Ascension-day*, *Whitsunday &c.* and appointed to be observ'd on those days the Church of *England* now observes them on (b).

III. Of Saints-days, in general.

How they
were ob-
serv'd by the
Primitive
Christians.

BUT, besides the more solemn Festivals whereon they were wont to celebrate the Mysteries of their Redemption ; the Primitive Christians had their *Memoria Martyrum*, or certain days set apart yearly in commemoration of the great Heroes of the Christian Religion, the blessed *Apostles* and *Martyrs*, who had attested the Truth of these Mysteries with their Blood ; at whose Graves they constantly met once a year to celebrate their Virtues, and to bless God for their exemplary Lives and glorious Deaths, to the intent that others might be encourag'd to the same Patience and Fortitude, as also that Virtue even in this World might not wholly loose its reward. A Practice doubtless very ancient, and probably founded upon St. *Paul's* Exhortation to the *Hebrews* ; who, to encourage them to Constancy in the Faith, advises them to be mindful of their *Bishops* and Governours who had preach'd to them the Gospel, and had seal'd it with their Blood, *Heb.* 13. 7. In which place St. *Paul* is thought chiefly to hint at the *Martyrdom* of St. *James* the *Bishop* of *Jerusalem*, who, not long before, had laid down his Life for the Testimony of *Jesus*. And we find that those that were Eye-witnesses of the Sufferings of St. *Ignatius* publish'd the *Day* of his *Martyrdom*,

(a) Gal. 4. 10, 11. (b) *Const. Apost.* l. 5. c. 13. - l. 8. c. 33.

that the Church of *Antioch* might meet together at that time Chap. 5. to celebrate the *Memory* of such a valiant Combatant and Martyr of Christ (a). After this we read of the Church of *Smyrna's* giving an account of St. *Polycarp's* Martyrdom, (which was A. D. 168. (b)) and of the Place where they had entomb'd his Bones, and withal professing that they would assemble in that Place and celebrate the *Birth-day* of his *Martyrdom* with Joy and Gladness (c). (Where we may especially observe that the Days of the Martyr's Deaths were call'd their *Birth-days*; because they look'd upon those as the Days of their *Nativity*, whereon they were freed from the Pains and Sorrows of a troublesome World, and born again to the Joys and Happiness of an endless Life.) These Solemnities, as we learn from *Tertullian* (d) were yearly celebrated, and were afterwards observ'd with so much care and strictness that it was thought a piece of Prophaneness to be absent from the Christian Assemblies at such Times (e).

IV. Of the Epistles and Gospels, in general.

ALL these *Festivals* the Church of *England* still requires How the Church of England observes these days. us to observe in such a manner as may answer the Ends for which they were appointed. That God may be glorify'd by an humble and grateful Acknowledgement of his Mercies, and that the Salvation of our Souls may be advanc'd by firmly believing the Mysteries of our Redemption, and by imitating the Example of those Primitive Patterns of Piety that are set before us. To which end on all these days she enlarges her ordinary Devotions; adding particular *Lessons* on most of them, proper *Psalms* on some, and the *Communion Office* on all. The proper *Lessons* and *Psalms* I shall take notice of, when I come to treat of the particular days on which they are appointed; but because there are an *Epistle* and *Gospel* appointed for every *Sunday* and *Holy-day* throughout the Year, it is requisite I should speak more particularly of them, and shew 1st their *Antiquity*, and 2^{dly} their *Suitableness* to the days they belong to.

§. 2. As for the *Antiquity* of them, I need only observe The Antiquity of the Epistles and Gospels. once for all, that they have been fix'd to those very *Sundays* and *Holy-days* we now use them on, above 1200 years; as might easily be prov'd by several Authoritys (f). Concerning the reasons why they are us'd, and the place they are us'd in, in the *Communion Office*, I shall speak hereafter: So that now I shall immediately proceed to give the reasons of their choice, and

(a) *Aff. Mart. Ignat.* §. 7. p. 52. (b) *Euseb. Chron. ad An. 168.* (c) *Eccles. Smyrn. Epist. de Mart. S. Polycarp.* §. 18. p. 73. & *Euseb. Hist. Eccl.* l. 4. c. 15. p. 135. A. B. (d) *De Coron. Mil.* c. 3. p. 102. A. (e) *Euseb. de Vir. Constant.* l. 4. c. 23. p. 536. C. *Basil. Ep.* 336. *Tom.* 3. p. 328. E. (f) *Liurg. S. Jacob. S. Clem. S. Basil. Walafrid. Strab. de reb. Eccles.* c. 22.

Chap. 5.



Introits
what they
were and
how an-
cient.

to shew their *Suitableness* to the Days they belong to. But because to do this it is necessary I should know what particular Blessings the Church commemorates at those several times, on which they are prescrib'd; I shall descend to particulars, and first give a short Account of the several *Sundays* and *Holy-days*, as they stand in order, and then shew how these Portions of Scripture are to be apply'd to the Day.

§. 3. But first I shall take this Opportunity to observe that in the first *Common-Prayer-Book* of K. *Edward VI.*, before every *Collect*, *Epistle* and *Gospel*, there is a *Psalm* printed, which contains something Prophetical of the Evangelical History us'd upon each *Sunday* and *Holy-day*, or is some way or other proper to the Day. Which from its being sung or said whilst the Priest made his Entrance within the Rails of the Altar, was call'd *Introitus* or *Introit*. But in the second Edition of K. *Edward's* Book it was laid aside, though the reason they had for doing so is not easily assign'd. For it is very certain that the use of *Introits* was not only unexceptionable but of great Antiquity in the Church; *Durant* proving that they were taken into Divine Service before the time of St. *Jerom* (a). And it is plain that they would still have been very useful, since the want of them is forc'd to be supply'd by the Singing of *Anthems* in *Cathedrals*, and part of a *Psalm* in *Metre* in *Parish Churches*. And therefore I cannot but think it would have been much more decent for us to have been guided by the Church what *Psalms* to have us'd in that intermediate time; than to stand to the Direction of every illiterate *Parish-Clark*, who too often has neither Judgment to choose a *Psalm* proper to the Occasion, nor Skill to sing it so as to assist Devotion.

SECT. I. Of the Sundays in Advent.

Advent-
Sundays.

why so
call'd.

The Anti-
quity of
them.

FOR the greater Solemnity of the three principal Holy-days, *Christmas-day*, *Easter-day*, and *Whitsunday*, the Church hath appointed certain days to attend them; some to go before and others to come after them. Before *Christmas* are appointed four *Advent-Sundays*, so call'd because the design of them is to prepare us for a religious commemoration of the *Advent*, or Coming, of Christ in the Flesh. The *Roman Ritualists* would have the Celebration of this Holy Season to be Apostolical, and that it was instituted by St. *Peter* (b). But the precise time of it's Institution is not so easily to be determin'd: though it certainly had its beginning before the year 450, because *Maximus Tauriensis*, who liv'd about that time

(a) De Rit. Eccl. l. 7. c. 11. (b) Durand, Rational. lib. 6. cap. 2. num. 2. fol. 255.

writ

writ a Homily upon it. And it is to be observ'd that for the Chap. 5.
more strict and religious Observation of this Season, Courses
of Sermons were formerly preach'd in several *Cathedrals* Advent
on *Wednesdays* and *Frydays* as is now the usual practice in Sermons
Lent (a). formerly
preach'd.

§. 2. The *Epistles* and *Gospels* appointed on these days assure The Epi-
us of the Truth of Christ's first Coming (b), and as a proper files and
means to bring our Lives to a conformity with the end and Gospels.
design of it, they recommend to us the considerations of his
second Coming, when he will execute vengeance on all those
that obey not his Gospel (c).

§. 3. It is worth observing in this place that it is the pecu- why the
liar Computation of the Church, to begin her Year, and to re- Church be-
new the Annual Course of her Service, at this time of *Advent*, gins her
therein differing from all other Accounts of Time whatsoever. Year at
Advent.
The Reason of which is because she does not number her
Days, or measure her Seasons, so much by the Motion of the
Sun, as by the Course of our Saviour; beginning and count-
ing on her Year with him, who being the true *Sun of Righte-*
ousness, began now to rise upon the World, and, as the *Day-*
Star on high, to enlighten them that sat in Spiritual Darkness.

SECT. 2. Of the Ember-Weeks.

THE first Season of the *Ember-days* falling after the Third The Original
Sunday in Advent, I shall take this opportunity to speak of them.
a word or two of them: Which are certain Days set apart for
the consecrating to God the four Seasons of the Year, and for
the imploring his Blessing by Fasting and Prayer upon the Or-
dinations perform'd in the Church at those times; in confor-
mity to the Practice of the *Apostles*, who, when they separat-
ed Persons for the Work of the Ministry, pray'd and fasted
before they laid on their hands (d). And the first Christian Bi-
shops us'd to appoint Fasting and Prayer when they conferr'd
Holy Orders, which in the first planting of the Gospel was
done as there was occasion; but as soon as the Church was set-
tled, the Ordination of Ministers was affix'd to certain set
times, which was the Original of these four Weeks of Fasting, why so
now call'd *Ember-Weeks* (as some think) from a *German* word call'd
which imports *Abstinence*: others are of the opinion that they
are so call'd, because it was customary among the Ancients to
accompany their Fastings with such Humiliations, as were
express'd by sprinkling Ashes upon their Heads, or sitting on
them; and, when they broke their Fasts on such days, to eat

(a) See Dr Greenvil's Sermon preach'd in the Cathedral of Durham upon the
revival of the ancient and laudable Practice of that and some other Cathedrals in
having Sermons on Wednesdays and Frydays in Advent and Lent. 4to 1686.

(b) Ep. and Gosp. for Sund. 1. -- Ep. Sund. 2. Gosp. Sund. 3. Ep. and Gosp.
Sund. 4. (c) Gosp. Sund. 2. -- Sund. 3. (d) Act. 13. 3.

Chap. 5.

At what
times ob-
serv'd.

only Cakes bak'd upon *EMBERS*, which were therefore call'd *Ember-Bread*: But the most probable Conjecture is that of Dr *Mareschal*, who derives it from the *Saxon* word importing a *Circuit* or *Course*; so that these Fasts being not occasional, but returning every year in certain *Courses*, may properly be said to be *Ember-Days*, i. e. *Fasts in Course* (a).

§. 2. They were formerly observ'd in several Churches with some Variety, but were at last settled by the Council of *Placentia*, A. D. 1095. to be the *Wednesday*, *Fryday* and *Saturday* after the *first Sunday in Lent*, after *Whitsunday*, after the 14th of *September*, and the 13th of *December* (b). And at these very times they are all still observ'd, and by the Statute Law a Penalty of ten shillings Fine and ten days imprisonment, with so long Abstinence from Flesh, for the first Offence; and double the Summ and Number of Days of Imprisonment for the second Offence &c. and so on for the third Offence &c. is laid on all those that eat flesh on these days (c).

why Ordina-
tions are
fix'd to these
times.

§. 3. The Reasons why the *Ordination* of Ministers are fix'd to these set times of Fasting are these. *First*, That as all Men's Souls are concern'd in the ordaining a fit *Clergy*, so all may joyn in Fasting and Prayer for a Blessing upon it. *Secondly*, That both *Bishops* and *Candidates*, knowing the time, may prepare themselves for this great Work. *Thirdly*, That no Vacancy may remain long unsupply'd. *Lastly*, That the People, knowing the times, may, if they please, be present, either to approve the Choice made by the Bishop, or to object against those whom they know to be unworthy; which Primitive Privilege is still reserv'd to the People in this well constituted Church.

Sect. 3. Of Christmas-day.

How early
observ'd in
the Church.

THOUGH we have no certain Evidence of the exact time when this *Festival* was first observ'd, yet we are sure that it was very early receiv'd all over the *West*; and the immemorial observation of it is an Argument of of it's primitive Institution: St. *Augustin* and St. *Chrysostom* both call it a primitive Custom; and tell us that it was celebrated upon the 25th of *December* even from the very first Ages (d). Tho' if the Day were mistaken, the matter of the mistake being of no greater moment than the false calculation of a Day, it will certainly be very pardonable in those who perform the Business of the Day, with as much Piety and Devotion on a mistaken day, as they could do on the true one if they certainly knew it.

(a) In his Observations upon the Saxon Gospels. p. 528. 529. (b) Concil. Tom. 10. col. 502. B. (c) Stat. Edward VI. An. 3th. cap. 19. (d) Aug. Ep. 55. Tom. 2. col. 128. B. Enarr. in Psalm. 132. Tom. 4. col. 1490. A. Chryl. in Natal. Dom. Orat. 72. Tom. 5. p. 511. &c.

§. 2. And that no one may want an opportunity to celebrate so great a Festival with a Solemnity suitable to the occasion, the Church both excites and assists our Devotion, by an admirable Frame of Office fitted to the day. In the *First Lessons* (a) she reads to us the clearest Prophecies of Christ's coming in the Flesh; and in the *Second Lessons* (b) *Epistle* and *Gospel* shews us the completion of those Prophecies by giving us the intire History of it. In the *Collect* she teaches us to pray that we may be Partakers of the Benefit of his Birth, and in the proper *Psalms* she sets us to our Duty of praising and glorifying God for this incomprehensible Mytery.

Chap. 5.

The Lessons, Epistle, and Gospel.

§. 3. The *Psalms* for the *Morning* are Psal. XIX. XLV. LXXXV. The XIX. was chiefly design'd to give Glory to God for all his works of Power and Excellence; The beginning of it, viz. *The Heavens declare the Glory of God &c.* is extraordinary applicable to the Day; for at the Birth of Christ a new Star appear'd, which declar'd his *Glory* and *Deity* so plainly, that it fetch'd *Wise Men from the East to come and worship him*, Mat. 2. 6. The following *Verses* all set forth God's Goodness in giving so excellent a Rule of Life to Men, and in warning us of the great danger of *Presumptuous Sins*. — The XLV Psalm is thought to be an Epithalamium or *Marriage Song* upon the Nuptials of *Solomon* and the *King of Egypt's Daughter*. 1 King. 2. 1. but it is mystically and in a most eminent Sense applicable to the Union between *Christ* and his *Church*. The LXXXV Psalm was principally set for the *Birth of Christ*, and so the Primitive Christians understood it, and therefore chose it as a part of their Office for the Day, as being proper and pertinent to the matter of the Feast. The *Prophet* indeed speaks of it as a thing past, but that is no more than what is usual in all Prophecies, for by speaking of things after that manner, they signify'd their Prophecies should as surely come to pass, as if what they had foretold had already happen'd. Acts 2. 30, 31.

The Psalms.

The *Evening Psalms* are Psal. LXXXIX. CX. CXXXII. The LXXXIX. is a Commemoration of the Mercies perform'd and promis'd to be continu'd to *David* and his Posterity to the End of the World. The greatest of which Mercies, viz. the *Birth of the Messiah*, the Church this day celebrates; and therefore appoints this *Psalms* to excite us to Thanksgiving for such an inestimable Mercy, by shewing us how only the bare promise of it so many Ages since wrought upon the Saints of those times. The CX Psalm is a Prophecy of the Exaltation of the *Messiah* to his *Regal* and *Sacerdotal Office* (c); both which are by him exercis'd at the Right-hand of the Fa-

(a) Isai. 9. to v. 8. — ch. 7. v. 10. to v. 17. (b) Luke 2. to v. 15. — Tit. 3. v. 4. to v. 9. (c) Matt. 22. 44. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.

Chap. 5. ther, and settled on him as a Reward of his Humiliation and Passion. *Phil.* 2. 8, 9. The cxxxii Psalm seems to have been at first compos'd by Solomon upon the building of the Temple (part of it being us'd in his Prayer at the Dedication of it (a):) It recounts David's care of the Ark, and his desire to build God a Temple, and God's Promises thereupon made to him and his Posterity of setting his Seed upon the Throne till the coming of Christ.

SECT. 4. Of the days of St. Stephen, St. John, and the Innocents.

The Anti-
quity of
them.

Why observ'd
immediately
after Christ-
mas-day.

THAT the Observation of these days is ancient, we have the Testimonies of several very ancient Writers (b), who all assure us that they were celebrated in the Primitive Times.

§. 2. Concerning the placing of them immediately after Christmas-day we may make this observation; that none are thought fitter Attendants on Christ's Nativity than those Blessed Martyrs, who have not scrupled to lay down their temporal lives for him, from whose Birth they receiv'd Life eternal. And accordingly we may observe, that as there are three kinds of Martyrdom, the first both in Will and in Deed, which is the highest; the second in Will but not in Deed; the third in Deed but not in Will; so the Church commemorates these Martyrs in the same order: St. Stephen first who suffer'd Death both in Will and in Deed; St. John the Evangelist next who suffer'd Martyrdom in Will but not in Deed, being miraculously deliver'd out of a Cauldron of burning Oyl, into which he was put before Port Latin in Rome (c); Lastly, the holy Innocents who suffer'd in Deed but not in Will, but yet are reckon'd among the Martyrs, because they suffer'd for Christ and glorify'd him by their Deaths; God having supply'd the Defects of their Will by his own Acceptance of the Deed.

The Epistle
and Gospel
for St. Ste-
phen's day.

For St.
John's day.

§. 3. The Reasons of the choice of the Epistles and Gospels for these days are plain. On St. Stephen's day, the Epistle gives us an account of his Martyrdom, and the Gospel assures us that his Blood and the Blood of all those, that have suffer'd for the name of Christ, shall be requir'd at the hands of those that shed it. On St. John's day both the Epistle and the Gospel are taken out of his own Writings, and very aptly answer to one another; the Epistle contains St. John's Testimony of Christ, and the Gospel Christ's Testimony of St. John; the Gospel seems applicable to the Day as it commemorates this

(a) 2 Chron. 6. 41, 42. (b) Orig. Hom. 3. in Divers. part. 2. p. 282. G. Aug. In Natal. Steph. Martyris. Sermon. 314. Tom. 5. col. 1260. B. Chrys. In S. Stephanum. Orat. 135. 136. Tom. 5. p. 864. &c. & alibi. (c) Tert. de pra-script. Haeret. c. 36. p. 215. A.

Evangelist, but the *Epistle* seems to be chosen upon account of its being an Attendant upon the preceeding more solemn Festival. — On the *Innocent's* day the *Gospel* contains the History of the bloody Massacre committed by *Herod*; and instead of the *Epistle* is read part of the 14th Chapter of the *Revelation*, shewing the glorious state of those and such like *Innocents* in Heaven. Chap. 5.
For Innocent's day.

Sect. 5. Of the Sunday after Christmas-day.

IT was a custom among the Primitive Christians to observe the *Octave* or *Eighth* day after their principal Feasts with great Solemnity, (the reasons whereof shall be given in speaking of the particular *Prefaces* in the *Communion Office* hereafter) and upon every day between the *Feast* and the *Octave*, as also upon the *Octave* it self, they us'd to repeat some part of that Service which was perform'd upon the *Feast* it self: in imitation of which religious Custom, this day always falling within the *Octave* of *Christmas-day*, the *Collect* then us'd, is repeated now; and the *Epistle* and *Gospel* still set forth the Mysteries of our Redemption by the *Birth* of *Christ*. Octaves formerly observed.

Sect. 6. Of the Circumcision.

THIS Feast is celebrated by the Church to commemorate the *Active Obedience* of *Jesus Christ* in fulfilling all Righteousness, which is one branch of the meritorious Cause of our Redemption; and by that means abrogating the severe Injunctions of the *Mosaical Establishment*, and putting us under the easier Terms of the *Gospel*. The Design of this Feast.

§. 2. The proper *Services* are all very suitable to the Day; the *First Lesson* for the *Morning* gives an account of the Institution of *Circumcision*; and the *Gospel* of the *Circumcision* of *Christ*: the *First Lesson* at *Evening* and the *Second Lessons* and *Epistle*, all tend to the same end, viz. that since the *Circumcision* of the *Flesh* is now abrogated, God hath no respect of Persons, and requires no more of us than the *Circumcision* of the *Heart*. The Lessons, Epistle and Gospel.

Sect. 7. Of the Epiphany.

THE Word [*Epiphany*] in *Greek* signifies *Manifestation*, and was at first us'd both for *Christmas-day* when *Christ* was manifested in the *Flesh*, and for this day (to which it is now more properly appropriated) when he was manifested by a *Star* to the *Gentiles*: from which Identity of the Word, some have concluded that the Feasts of *Christmas-day* and the *Epiphany* were one and the same: but that they were two different Feasts observ'd upon two several days is plain from many of the *Fathers* (a). Epiphany, what it signifies.

(a) Aug. *Serm.* 102. *Tom.* 5. col. 914. *F. Greg. Naz. in S. Lum. Orat.* 39. *Tom.* 1. p. 624. &c. & in alii.

Chap. 5.

The Feast of
it to what
end instituted.

The Lessons, Epistles, and Gospel.

§. 2. The principal design of the Churches celebrating this Feast, is to shew our Gratitude to God in manifesting the Gospel to the *Gentile* World, and vouchsafing to them equal Privileges with the *Jews*, who had been all along his Peculiar People; the first Instance of which Divine Favour, was in declaring the Birth of Christ to the Wise Men of the East.

§. 3. But, in all, there are three great *Manifestations* of our Saviour commemorated on this Day; all which, *St. Chrysostom* tells us, happen'd on the same day, though not in the same year: The first of which was what I just now mention'd viz. his *Manifestation by a Star*, which conducted the *Wise Men to come and worship him*, which we commemorate in the Gospel. The second *Manifestation* was that of the Glorious *Trinity* at his *Baptism* mention'd in the *second Lesson* at Morning Prayer. The *Second Lesson* at Evening Service contains the third, which was the *Manifestation* of the *Glory and Divinity* of Christ, by his miraculous turning *Water into Wine*. The *First Lessons* contain Prophecies of the increase of the Church by the abundant access of the *Gentiles*, of which the *Epistle* contains the completion giving an account of the Mystery of the Gospel's being reveal'd to them.

Sect. 8. Of the Sundays after the Epiphany.

The Designs of the Epistles and Gospels.

FROM *Christmas* to *Epiphany*, the Church's Design, in all her proper Services, is to set forth the *Humanity* of our Saviour, and to manifest him in the *Flesh*: but from the *Epiphany* to *Septuagesima* Sunday (especially in the four following Sundays) she endeavours to manifest his *Divinity*, by recounting to us in the *Gospels* some of his first *Miracles* and *Manifestations* of his *Deity*. The design of the *Epistles* is to excite us to imitate Christ, as far as we can, and to manifest our selves his *Disciples*, by a constant practice of all Christian Virtues.

Sect. 9. Of Septuagesima, Sexagesima, and Quinquagesima Sundays.

why so called.

AMONG the several reasons given for the names of these Sundays, the most probable seems to be this: The first Sunday in *Lent*, being *forty* days before *Easter*, was for that reason call'd *Quadragesima* Sunday, which in Latin signifies *Forty*; and *Fifty* being the next round number above *Forty* as *Sixty* is to *Fifty*, and *Seventy* to *Sixty*; therefore the Sunday immediately preceeding *Quadragesima* Sunday, being further from *Easter* than that was, was call'd *Quinquagesima* (or *Fifty*) Sunday, which is also *Fifty* Days inclusive before *Easter*; and the two foregoing Sundays, being still further distant, were for the same reason call'd *Sexagesima* and *Septuagesima* (*Sixty* and *Seventy*) Sundays.

§. 2. The observation of these Days and the Weeks following are doubtless as ancient as the times of *Gregory the Great*. The Design of them is to call us back from our *Christmas* Feasting and Joy, in order to prepare our selves for Fasting and Humiliation, in the approaching time of *Lent*; from thinking of the *Manner* of Christ's Coming into the World to reflect upon the *Cause* of it, viz. our own Sins and Miseries; that so being convinc'd of the Reasonableness of punishing and mortifying our selves for our Sins, we may the more strictly and religiously apply our selves to those Duties when the proper Time for them comes. Some of the more Devout Christians observ'd the whole Time, from the first of these Sundays to *Easter*, as a Season of Humiliation and Fasting; though the Generality of the People did not begin their Fasts till *Ashwednesday*.

The Design of them.

§. 3. The *Epistles* for these days are plainly suitable to the times, and are all taken out of *St. Paul's* Epistles to the *Corinthians*: The two first perswade us to Acts of *Mortification* and *Penance*, by proposing to us *St. Paul's* Example: but because all *bodily Exercises without Charity profit us nothing*; therefore the Church in the *Epistle* for *Quinquagesima* Sunday, recommends *Charity* to us, as a necessary Foundation for all our other Acts of Religion.

The Epistles.

The Design of the *Gospels* is much the same with that of the *Epistles*: That for *Septuagesima* Sunday tells us by way of Parable, that all that expect to be rewarded hereafter, must perform these Religious Duties now; and to all those who have been so idle as to neglect their Duties all their life time hitherto, it affords comfort by assuring them, they may still entitle themselves to a reward, if they will now set about them with Diligence and Sincerity. The *Gospel* for *Sexagesima* Sunday in another Parable admonishes us to be careful and circumspect in the performance of our Duty, since there is scarce One in Four who profess Religion, that brings forth Fruit to Perfection, And lastly the *Gospel* for *Quinquagesima* Sunday shews us how we are to perform these Duties; advising us by the example of the Blind Beggar to add *Faith* to our Charity, and to continue incessant in our Prayers and not to despair of the acceptance of them, because we are not immediately heard; but to cry so much the more, *Jesus, thou Son of David, have mercy on us*.

The Gospels.

§. 4. The *Tuesday* after *Quinquagesima* Sunday is generally call'd *Shrove-Tuesday*; a Name given it from the old *Saxon* Words *Shrive*, *Shrift* or *Shrove*, which in that Language signifies to *confess*; it being a constant Custom amongst the Roman-Catholicks to confess their Sins on that Day, in order to receive the Blessed Sacrament, and thereby qualify themselves for a more religious observation of the Holy Time of

Shrove-Tuesday, why so call'd.

Chap. 5. *Lent* immediately ensuing. But this in process of time was turn'd into a Custom of Invitations and taking their Leave of Flesh and other Dainties; and afterwards, by degrees, into Sports and Merriments, which still in that Church make up the whole Business of the *Carnival*.

SECT. 10. Of the Forty Days of Lent.

The necessity
of some set
time for
Humilitati-
on.

THOUGH it ought to be the constant endeavour of a Christian to observe his Duty at all times, and to have always a great regard to what God requires of him; yet, considering the great Corruption of the World, and the Frailty of our Nature, and how often we transgress the Bounds of our Duty, and how backward we are to cross our fleshly Appetites; 'tis very expedient we should have some solemn Season appointed for the examining our Lives and the Exercise of Repentance.

The Anti-
quity of it.


§. 2. And accordingly we find that from the very first Ages of Christianity it was customary for the Christians to set apart some time for *Mortification* and *Self-denial*, to prepare themselves for the Feast of *Easter*. *Irenæus*, who liv'd but *Ninety Years* from the Death of *St. John*, and convers'd familiarly with *St. Polycarp*, as *Polycarp* had with *St. John*, has happen'd to let us know, though incidentally, that as it was observ'd in his time so it was in that of his Predecessors (a).

Variouſly
observ'd at
first.

§. 3. It was at first observ'd with great variety as to the *Length* of it; some fasting so many *Days*, others so many *Weeks*, and others again so many *Days* in each *Week* (b): but 'tis most probably thought that this Fast was first call'd *Tessarakoste* or *Quadragesima*, not because it continu'd *forty days*, but *forty hours*; beginning about *twelve* on *Fryday* (the time of our Saviour's falling under the power of Death) and continuing till *Sunday Morning*, the time of his rising again from the Dead. But afterwards it was enlarg'd to a longer time, drawn out into more *Days* and then *Weeks*, till it was at last fix'd to *forty Days*; which number seems very anciently to have been appropriated to Repentance and Humiliation. For not to reckon up the *forty Days* in which God drowned the World; *Gen. 7. 4.* or the *forty Years* in which the Children of *Israel* did Penance in the Wilderness; *Numb. 14. 34.* or the *forty Stripes* by which Malefactors were to be corrected; *Deut. 25. 3.* Whoever considers that *Moses* did, not once only, fast this number of *Days*; *Deut. 9. 9, 18, 25.* that *Elias* also fasted in the Wilderness the same space of time; *1 Kings 19. 8.* that the *Ninevites* had precisely as many *Days* allow'd for their Repentance; *Jonah 3. 4.* and that our blessed Saviour himself, when he was pleas'd to fast, observ'd the same length

why limited
to Forty
Days.

(a) Euseb. Hist. Eccl. l. 5. c. 24. p. 192. D. (b) Ibid.

of time; *Mat. 4. 2.* Whoever, I say, considers these things, Chap. 5. cannot but think that this number of Days is very suitable to  extraordinary Humiliation.

§. 4. It receives it's Name from the time of the Year ^{why call'd} wherein 'tis observ'd; *Lent*, in the old *Saxon* Language signi- ^{Lent.} fying *Spring*, being now us'd to signify this *Spring-Fast*, which always begins so that it may end at *Easter*; partly to remind ^{why to end} us of our Saviour's Sufferings which ended at his Resurrecti- ^{at Easter.} on, and partly to prepare us for a worthy receiving the *Lord's Supper*, it having always been a strict order of the Church that all Christians whatsoever should receive the Holy Sacrament at the great Festival of *Easter*.

§. 5. During this whole season the Primitive Christians ^{How observ'd} us'd to give the most publick Testimonies of Sorrow and Re- ^{by the Pri-} pentance, and to shew the greatest Signs of Humiliation that ^{mitive Chri-} can be imagin'd: No *Marriages* were allow'd of, nor any thing that might give the least occasion to Mirth or Chearfulness (a), inasmuch that they would not celebrate the *Memories* of the *Apostles* or *Martyrs*, that happen'd within this time, with the usual Solemnity (b). They lay in Sackcloth and Ashes, they disfigur'd their Bodies with a neglected uncleanness, and dejected their Minds with Grief; they us'd no other Food but what was necessary to keep up Life, and frequently nourish'd their Prayers with rigorous Fasting (c); Some abstaining from Flesh and Wine, others, especially the *Greeks*, forbearing all Fish likewise as well as Flesh: Some contented themselves with Eggs and Fruits, others forbore both, and liv'd upon Bread, Herbs and Roots; but all agreed in this; viz, that whereas at other seasons their Fasts continu'd but till three in the Afternoon, they would not on any day in *Lent* eat till the *Evening* (d), and then such Food as was least delicate (e).

Sect. 11. Of Ashwednesday, or the First Day of Lent.

THE First day of *Lent* had formerly two names, one of ^{was} *Lent* which was *Caput Jejunii*, the Head of the Fast; the other ^{begins on} *Dies Cinerum*, *Ashwednesday*. The first compellation was given ^{this day.} because *Lent* began on that Day; for since it was never the Custom of the Church to fast on *Sundays* (whereon we commemorate so great a Blessing as our Saviour's Resurrection) therefore we begin *Lent* on this Day to supply the Room of those *Sundays*: for if you deduct out of the *six Weeks* of *Lent* the *six Sundays*, there will remain but *thirty six Fasting-days*, to which these *four* of this Week being added make up the exact number of *Forty*.

(a) Concil. Laod. Can. 52. Tom. 1. col. 1505. C: (b) Ibid. can. 51. (c) Terull. de Panir. passim. (d) Basil. Hom. 1. de Jejun. & Prudent. Hymn. ante Cibum. (e) Epiphani. Expos. Fid. Cathol. c. 22. Tom. 1. p. 1105. B. C.

Chap. 5.

way call'd
Ashwed-
nesday.

§. 2. The Name of *Ashwednesday* proceeded from a custom in the ancient Discipline which began very early to be exercis'd on this Day; An account whereof we have in *Gratian* (a) as follows.

On the *first day of Lent* the Penitents were to present themselves before the *Bishop* cloath'd with Sackcloth, with naked Feet, and Eyes turn'd to the Ground; and this was to be done in the presence of the Principal of the Clergy of the Diocese, who were to judge of the Sincerity of their Repentance. These introduc'd them into the Church, where the Bishop all in tears, and the rest of the Clergy repeated the seven *Penitential* Psalms. Then rising from Prayers, they threw *ASHES* upon them, and covered their Heads with Sackcloth; and then with mournful Sighs declar'd to them, That as *Adam* was thrown out of *Paradise*, so they must be thrown out of the Church. Then the *Bishop* commanded the Officers to turn them out of the Church-doors; And all the Clergy followed after, repeating that curse upon *Adam*, *In the sweat of thy Brows, thou shalt eat thy Bread*. The like Penance was inflicted upon them the next time the Sacrament was administred, which was the Sunday following. And all this was done to the end that the Penitents, observing how great a disorder the Church was in by reason of their Crimes, should not lightly esteem of Penance.

How ob-
serv'd by the
Church of
England.

§. 3. Though this Discipline was severe yet the many good Consequences of it shew'd it worthy the imitation of all Churches in succeeding Ages: and Ours in particular heartily bewails the want of it: But, till she can be so happy as to succeed in discharging those obligations she lies under to restore it, she supply's that want by adding to her ordinary Service a very proper and suitable Office call'd the *Communion*, which shall be treated of hereafter in it's turn.

The Psalms.

§. 4. In the ordinary *Morning and Evening Service* instead of the *Psalms for the Day*, are appointed six of *David's Penitential* Psalms (the *seventh* being us'd in the Office of *Communion*) concerning which we need only observe, that they are the very Forms wherein that Royal Prophet express'd his Repentance, and were all compos'd by him in times of Affliction, and contain Supplications and Prayers to be deliver'd from all temporal and Spiritual Enemies; and have for this reason been very much esteem'd of in the Church in all Ages (b), and were always thought proper to be us'd in times of Humiliation and Repentance.

The Epistle
and Gospel.

§. 5. For the *Epistle* is read part of *Joel*, which, together with the *Gospel*, cautions us to be very careful, that, whilst

(a) 1. Part. Decr. Dist. 50. c. 64. Tom. 1. p. 331. (b) Greg. Mag. Comment. in 7 Psalm. pæn. Tom. 3. col. 369. &c.

we seem to be ready at all *external* Signs of Sorrow, we be not void of *internal* Contrition. Chap. 5.

§. 6. There are no proper *Lessons* appointed for this day, which I presume proceeded from an oversight of the Compilers.

Sect. 12. *Of the Sundays in Lent.*

THOUGH the Church allows us to interrupt our Fasts The Epistles and Gospels. on the *Sundays in Lent*, by reason of the eminency of those days; yet lest the pleasantness of those Intervals should entice us to a discontinuance of our Mortification and Abstinence in the returning Week-days, when we ought to renew it with the greater Zeal; she takes care to remind us of the Duties we have undertaken, and therefore in the *Epistles* sets before us the obligations we lie under of returning to our Acts of Self-denial and Humiliation. But because all this without *Charity* is nothing worth, the *Gospels* are design'd to excite us to the exercise of that great Duty in all its branches, by proposing to us the example of our great Lord and Master the Blessed *Jesus*, who not only fasted and withstood the greatest temptations of doing Evil in his own Person (a); but went about seeking opportunities of doing good to others: healing the Sick (b), feeding the hungry (c), blessing those that curs'd him (d), and doing good to those that despitefully us'd him (e); in all which actions we are, at this time especially, bound to imitate him.

Sect. 13. *Of the Passion-Week.*

THE Sunday before *Easter* is call'd *Palm-Sunday*, because Palm-Sunday why so call'd. on this day Christ rode into *Jerusalem*, and the People cut down *Palm-Branches* and strew'd them in the way (f).

§. 2. The following Week was by some look'd upon as a Passion-Week. distinct time of Fasting from the foregoing *Lent*, and as instituted upon different Accounts: That being observ'd in imitation of our Saviour's *Fasting &c.* as has been observ'd, this in Commemoration of his *Sufferings* and *Passion* which he then compleated (g). But by others it was only accounted a Continuation of the same Fast in a stricter degree; it being generally call'd the *Great Week*, not because it had more Hours or Days in it than any other Week, but because in this Week was transacted an Affair of the *Greatest* importance to the happiness of Man, and Actions truly *Great* were perform'd to secure his Salvation: Death was conquered, the Devil's Ty-

(a) Gosp. for the first Sunday in Lent. (b) for the 2d. (c) for the 4th. (d) for the 3d. (e) for the 5th. (f) *Ibid.* *Hispal. de Offic. Eccles. lib. 1. cap. 27.* (g) *Anastasiu Antiochenus (qui vixit 655) in Coteleri Notis in Const. Apostol. l. 5. c. 13. Tom. 1. p. 316. Edit. Cleric. Antw. 1698. & Marthæus Monachus ibid.*

Chap. 5. ranny was abolish'd, the Partition Wall betwixt Jew and Gentile was broken down, and God and Man were reconcil'd (a): It was also call'd the *Holy Week*, from those devout Exercises which Christians employ'd themselves in upon this occasion. They apply'd themselves to Prayer both in publick and private, to hearing and reading God's Holy Word, and exercising a most solemn Repentance for those Sins which crucify'd the Lord of Life: They observ'd the whole Week with great strictness of Fasting and Humiliation; Some fasting three days together, some four, and others, who could bear it, the whole six; beginning on *Monday Morning*, and not eating any thing again till Cock-Crowing on the *Sunday Morning* following. And several of the Christian *Emperors*, to shew what Veneration they had for this holy Season, caus'd all Law-suits to cease, and Tribunal Doors to be shut, and Prisoners to be set free (b); thereby intimating their great Lord and Master, who by his death at this time deliver'd us from the prison and chains of Sin.

How observ'd by the Church of England.

§. 3. The Church of *England* uses all the means she can to retain this decent and pious Custom, and hath made sufficient provision for the exercise of the Devotion of her Members in publick, calling us every day this Week to meditate upon our Lord's Sufferings, and collecting in the *Lessons*, *Epistles* and *Gospels* most of those portions of Scripture that relate to this tragical Subject, to increase our Humiliation by the consideration of our Saviour's; to the end that with penitent hearts and firm Resolution of dying likewise to Sin, we may attend our Saviour through the several Stages of his bitter Passion.

Sect. 14. Of the Thursday before Easter.

Maundy-Thursday why so call'd.

THIS Day is call'd [*Dies Mandati*,] *Mandate* or *Maundy-Thursday* from the *Commandment* which our Saviour gave his Apostles to commemorate the Sacrament of his Supper, which He this day instituted after the Celebration of the *Passover*; and which was for that reason generally receiv'd in the *Evening* of the Day (c): or as others think from that *New Commandment*, which he gave them to love one another, after he had *washed their Feet* in token of the Love he bore to them, as is recorded in the *Second Lesson* at Morning-Prayer; in imitation of which action, and as a token of their own Humility, the *Kings* and *Queens of England* do still either by themselves or their *Almoner* wash the Feet of certain poor people on this day.

(a) Chrys. Hom. 30. in Gen. 11. 1. Tom. 1. p. 235. (b) Cod. Theod. lib. 9. Tit. 35. de questione. 4. Tom. 3. p. 252. (c) Concil. Carthag. 3. Can. 29. Codex Can. Eccles. Afric. Can. 41.

§. 2. The *Gospel* for this Day is suitable to the time, as *Chap. 5.* treating of our Saviour's Passion; but the *Epistle* is something different, for it contains an account of the Institution of the *Lord's Supper*, and was appointed because that Blessed Sacrament was always celebrated on this day in commemoration of its being first instituted thereon. *The Epistle and Gospel.*

§. 3. On this Day the Penitents that were put out of the Church upon *Ashwednesday* were receiv'd again into the Church, partly that they might be partakers of the Holy Communion, and partly in remembrance of our Lord's being on this day apprehended and bound, thereby working our deliverance and freedom (a). *The Form of reconciling Penitents.*

The Form of reconciling Penitents was this. The *Bishop* went out to the Doors of the Church where the Penitents lay prostrate upon the Earth, and thrice in the name of Christ call'd them, *Come, Come, Come, ye Children, hearken to me, I will teach you the Fear of the Lord*: then after he had pray'd for them and admonish'd them, he reconcil'd them and brought them into the Church. The Penitents, thus receiv'd, trim'd their heads and beards, and laying off their penitential weeds, recloath'd themselves in decent apparel (b).

§. 4. It may not be amiss to observe that the *Church doors* us'd to be all set open on this day, to signify that Penitent Sinners coming from North or South or any part of the World should be receiv'd to Mercy, and the Church's Favour. *The Church Doors always set open on this day.*

Sect. 15. Of Good-Friday.

THIS Day receiv'd it's name from the blessed Effects of our Saviour's Sufferings which are the Ground of all our Joy; and from those unspeakable *GOOD* things, he hath purchas'd for us by his Death, whereby the Blessed *Jesus* made Expiation for the Sins of the whole World, and by the shedding his own Blood, obtain'd eternal Redemption for us. *why so call'd.*

§. 2. The Commemoration of our Saviour's Sufferings hath been kept from the very first Age of Christianity (c), and was always observ'd as a Day of the strictest *Fasting* and *Humiliation*; not that the Grief and Affliction they then express'd did arise from the Loss they sustain'd, but from a sense of the Guilt of the Sins of the whole World, which drew upon our blessed Redeemer that painful and shameful Death of the Cross. *why observ'd as a Fast.*

§. 3. The *Gospel* for this day is taken out of *St. John* rather than any other *Evangelist*, because he was the only one that was present at the Passion, and stood by the Cross while others fled: and therefore the Passion being as it were represented *The Gospel why taken out of St. John.*

(a) Innocent. *Epist. ut citat. ab Ivo part. 15. cap. 40. & à Barchardo l. 18. c. 18.* (b) *Capit. l. 7. c. 143.* (c) *Euseb. Hist. Eccl. lib. 2. cap. 17. p. 57. B. Apost. Const. l. 5. c. 13.*

Chap. 5.

The Epistle.

The Collect.

The Psalms.

The Lessons.

How observed in the Primitive Church.

before our Eyes, his Testimony is read who saw it himself, and from whose Example we may learn not to be ashamed or afraid of the Cross of Christ (a). — The *Epistle* proves from the Insufficiency of the *Jewish* Sacrifice, that they only typified a more sufficient one, which the Son of God did as on this day offer up, and by one oblation of himself then made upon the Cross, compleated all the other Sacrifices (which were only Shadows of this) and made full Satisfaction for the Sins of the whole World. In Imitation of which infinite Love, the Church endeavours to shew her Love to be boundless and unlimited, by praying in one of the proper Collects, that the Effects of Christ's Death may be as universal as the design of it, viz. that it may tend to the Salvation of all, *Jews, Turks, Infidels* and *Hereticks*.

§. 4. How suitable the proper *Psalms* are to the Day, is obvious to any one that reads them with a due Attention: they were all compos'd by *David* in times of the great Calamity and Distress; and do most of them belong mystically to the Crucifixion of our Saviour, especially the *twenty second* which is the first for the *Morning*, which was in several passages literally fulfill'd by his Sufferings, and either part of it, or all recited by him upon the Cross (b).

§. 5. The *First Lesson* for the *Morning* is *Gen. 22.* containing an account of *Abraham's* readiness to offer up his Son *Isaac*, thereby typifying that perfect oblation which was this day made by the Son of God. Which was thought so proper a *Lesson* for this Occasion, that the Church us'd it upon this Day in *St. Austin's* time (c). The *Second Lesson* is *St. John 18.* which needs no application. The *First Lesson* for the *Evening* (*Isai. 53.*) contains a clear Prophecy of the Passion of Christ, and of the benefits which the Church thereby receives. The *Second Lesson* is *1. Pet. 2.* exhorting us to *Patience* under Afflictions from the Example of Christ who suffer'd so much for us.

SECT. 16. Of Easter-Eve.

THIS *Eve* was in the ancient Church celebrated with more than ordinary Devotions, with solemn Watchings, with multitudes of lighted Torches both in their Churches and their own private Houses, and with the general Resort and Confluence of all Ranks, of the Magistrates as well as the People (d). At *Constantinople* it was observ'd with most magnificent Illuminations, not only within the Church but without. All over the City lighted Torches were set up, or rather Pillars of Wax, which gloriously turn'd the Night into Day (e). All which was design'd as a Forerunner of that

(a) *Rupertus de Officiis divinis. l. 6. c. 8.* (b) See *St. Matt. 27. 35, 43, 46.*
 (c) *August. Serm. de Temp. 71.* (d) *Greg. Naz. Orat. 42. Tom. 1. p. 676. D.*
 (e) *Euseb. vit. Const. lib. 4. cap. 22. p. 536. A. B.*

great Light, even the *Sun of Righteousness* which the next day Chap. 5.
arose upon the World.

As the Day was kept as a strict Fast, so the *Vigil* continued at least till *Midnight*; the Congregation not being dismiss'd till that time (a); it being a Tradition of the Church that our Saviour rose a little after *Midnight*: but in the *East* the *Vigil* lasted till *Cock-crowing*; the time being spent in the Law and the Prophets, in expounding the Holy Scriptures, and in baptizing the *Catechumens* (b).

§. 2. Such decent Solemnities would in these days be look'd upon as *Popish* and *Antichristian*; for which reason, since they are only indifferent (though innocent) Ceremonies, the Church of *England* hath laid them aside; but for the Exercise of the Devotions of her true Sons, she retains as much of the Primitive Discipline as she can, advising us to fast in private, and calling us together in publick, to meditate upon our Saviour's *Death*, *Burial* and *Descent into Hell*, which *Article* of our Faith, the publick Service of the Church this day confirms, the *Gospel* treating of Christ's *Body lying in the Grave*, the *Epistle* of his *Soul's Descent into Hell*. 'Tis true that Text is by some People otherwise interpreted; but the other parts of the *Epistle* are notwithstanding very proper for *Easter-Eve*: the former part of it exciting us to suffer chearfully even tho' for well doing, after the example of *Christ*, who, as at this time, had once suffer'd for Sins, the first for the unjust; the latter part shewing us the End and Efficacy of *Baptism*, which was always, in the Primitive Church, administer'd to the *Catechumens* on this Day.

How observ'd by the Church of England.

The Epistle and Gospel.

SECT. 17. Of Easter-Day.

THAT in and from the times of the *Apostles* there has been always observ'd an Anniversary Festival in Memory of Christ's Resurrection, (which from the old *Saxon* Word *Oster*, signifying to rise, we call *Easter-day* or the *Day of the Resurrection*; or (as others think) from one of the *Saxon* Goddesses call'd *Easter*, which they always worshipp'd at this time of the Year) no Man can doubt that hath any insight into the Affairs of the Ancient Church. In those purer times, the only Dispute being not about the thing, but the particular Time when the Festival was to be kept. But of this I have already treated, pag. 30. &c.

when first observ'd, and why so call'd.

§. 2. As for the manner of observing it we find that it was always accounted the *Queen* or *Highest* of *Festivals*, and celebrated with the greatest Solemnity (c). In the Primitive times the Christians of all Churches on this day us'd this Morning Salutation, *Christ is risen*; to which those who were saluted, answer'd, *Christ is risen indeed*; or else thus, *And*

The Anthems instead of the Venite Exultemus why appointed.

(a) Const. Apost. lib. 5. cap. 18. (b) Const. Apost. lib. 5. cap. 14, 17, 18.
(c) Greg. Naz. Orat. 42. Tom. 1. p. 676. C.

Of the Sundays and Holy-days,

hath appear'd unto Simon. Luke 24. 34. In imitation of which solemn Custom, instead of the 95th Psalm at Morning Prayer, we salute one another in *Anthems*, to the same purpose, and mutually exhort one another to *keep the Feast*: the Mysteries of which we proceed to celebrate in the proper *Psalms*.

The Psalms.

§. 3. The *Psalms* for the *Morning* are Pf. II. LVII. CXI. The first of which was compos'd by *David* upon his being triumphantly settled in his Kingdom, after some short opposition made by his Enemies; but it is also (as the *Jews* themselves confess) a Prophetical Representation of *Christ's* Inauguration to his *Regal* and *Sacerdotal* Offices; who, after he had been violently oppos'd, and even crucified by his Adversaries, was rais'd from the Dead, by the Power of his Father, and exalted to those great Offices, in the successful Exercise whereof our Salvation consists. The LVII Psalm was occasion'd by *David's* being deliver'd from *Saul*, by whom he was pursued after he had been so merciful to him in the Cave when he had it in his power to destroy him, and in a mystical Sense contains *Christ's* Triumph over *Death* and *Hell*. The last Psalm for the *Morning* is a Thanksgiving to God for all his marvellous Works of our *Redemption*, of which the *Resurrection* of *Christ* is the chief; and therefore though this Psalm does not peculiarly belong to this Day, yet it is very suitable to the Business of it.

The *Psalms* for *Evening* Prayer are CXIII. CXIV. CXVIII. The CXIII. was design'd to set forth in several particulars the admirable Providence of God, which being never more discernable than in the great work of our *Redemption*, this Psalm can never be more seasonably recited. The CXIV Psalm is a Thanksgiving for the deliverance of *Israel* out of *Egypt*; which, being a Type of our deliverance from *Death* and *Hell*, makes this Psalm very proper for this Day. The last Psalm for the Day is the CXVIII. which is suppos'd to have been compos'd at first upon account of the undisturb'd Peace of *David's* Kingdom, after the Ark was brought into *Jerusalem*; but it was secondarily intended for our Saviour's *Resurrection*, to which we find it apply'd both by St. *Matthew* and St. *Luke* (a).

The Lessons, Epistle and Gospel.

§. 4. The first Lessons for the *Morning* and *Evening* Service contain an account of the *Passover*, and of the *Israelite's* Deliverance out of *Egypt*, both very suitable to the Day: for by their *Passover* *Christ* our *Passover* was prefigur'd; and the Deliverance of the *Israelites* out of *Egypt*, and the drowning of *Pharaoh* and his Host in the *Red Sea*, was a Type of our deliverance from *Death* and *Sin*, which is done away by our being baptiz'd with *Water* into *Christ*. The Gospel and the Second Lesson for the *Evening* give us the full Evidence of *Christ's* Resurrection; and the Epistle and the Second Lesson for the *Morning* teach us what use we must make of it.

(a) S. Matt. 21. 42. Acts 4. 11.

Sect. 18. *Of the Monday and Tuesday in Easter-Week.*

AMONG the Primitive Christians this *Queen of Feasts*, The whole time between Easter and Whitsuntide formerly observ'd. as those Fathers call it, was so highly esteem'd, that it was solemniz'd 50 days together, even from *Easter* to *Whitsuntide* (a): during which whole time, *Baptism* was conferr'd, all *Fasts* were suspended and counted unlawful, they pray'd *Standing* (as they were wont to do every Lord's Day in token of Joy) thereby making every one of those days in a manner equal to *Sunday*. As Devotion abated, this Feast was shortened, yet long after *Tertullian*, even to *Gratian's* time and downwards, the whole *Weeks* of *Easter* and *Whitsuntide* were reckon'd as *Holy-days* (b). And in our Church, though she hath appointed *Epistles* and *Gospels* for the *Monday* and *Tuesday* only of this *Week*, which contain full Evidences of our Saviour's Resurrection; yet She seems to recommend the observing of the *whole Week* for *Holy-days*, by prescribing the *Communion* to be celebrated every day for *eight* Days together after, as may be gather'd from the proper *Preface* appointed in the *Communion Office*, which is never to be us'd but when the *Lord's Supper* is administred.

§. 2. The Occasion of this *Weeks* Solemnity was principally intended for the expressing our Joy for our Lord's Resurrection: But among the Ancients there was another peculiar Reason for the more solemn Observation of this Week. For except in Cases of Necessity they administred *Baptism* at no other times than *Easter* and *Whitsuntide*; at *Easter* in memory of *Christ's Death* and *Resurrection* (correspondent to which are the two parts of the Christian Life represented in *Baptism* dying unto Sin and rising again unto Newness of Life;) and at *Whitsuntide* in memory of the *Apostle's* being then baptiz'd with the Holy Ghost and with Fire; and of their having themselves at that time baptiz'd 3000 Souls, *Acts* 2. 41. this Communication of the Holy Ghost to the Apostles being in some measure represented and convey'd by *Baptism*. After these times they made it part of their Festivity the *Week* following, to congratulate the access of a new *Christian* Progeny; the New-Baptiz'd coming each day to Church in *white Garments* with *Lights* before them, in token that they had now laid aside their Works of Darknes and were become the *Children of Light*, and had made a resolution to lead a new, innocent, and unspotted Life (c). At Church, Thanksgivings and Prayers were made for them; and those that were at years of

(a) Tert. de Jejunii c. 14. p. 552. B. de Idol. c. 14. p. 94. B. de Coron. Mil. c. 3. p. 102. A. Concil. Nicen. Can. 20. Tom. 2. col. 37. (b) Gratian. De Consecr. Dist. 3. c. 1. p. 2421. (c) Ambr. de Iniriand. c. 7. Tom. 4. col. 348.

Chap. 5. discretion (for in those times many such came in from *Heathenism*) were instructed in the Principles and Ways of Christianity. But afterwards when most of the Baptiz'd were *Infants*, and so not capable of such Solemnities; this Custom was alter'd, and Baptism administred at all times of the year, as at the beginning of Christianity.

The Lessons.

§. 3. I must not conclude this *Section* before I have given a short account of the *Lessons* appointed for these two days. The *First Lesson* for *Monday Morning* (a) treats about God's sending the *Israelites Manna* or *Bread from Heaven*, which was a Type of our Blessed Saviour, who was the *Bread of Life that came down from Heaven*, of which *whosoever eateth hath eternal Life*. The *First Lesson* for *Monday Evening* (b) contains the History of the vanquishing the *Amalekites* by the *holding up of Moses's hands*, by which posture he put himself into the Form of a *Cross*, and exactly typify'd the Victory which the *Christians* obtain over their *Spiritual Enemies*, by the *Cross of Christ*. The *smiting* also of the *Rock* out of which came *Water* (mention'd in the same *Chapter*) is another Type of our Saviour: for as the *Water* flowing from the *Rock* quench'd the *Israelite's Thirst*; so our Saviour, *smitten upon the Cross*, gave forth that *living Water*, of which *whosoever drinks shall never thirst*. 1 Cor. 10. 4. The *Second Lessons* (c) contain full Testimonies of our Saviour's Resurrection: that for the *Morning* giving an Historical account of it; the other for the *Evening* containing a Relation of a *Lame Man* being restor'd to his Feet, through *Faith in the Name of Christ*, which was an undeniable Proof that he was then alive.

The *First Lesson* for *Tuesday Morning* (d) contains the *Ten Commandments*, which were communicated to the People from God by the Ministry of *Moses*, wherein he prefigur'd our Saviour who was to be a *Prophet like unto him*, Deut. 18. 15. i. e. who was to bring down a *New Law* from Heaven, and more perfectly to reveal the Divine Will to Man. The *First Lesson* at *Evening* (e) represents *Moses interceeding* with God for the *Children of Israel*, for whom (rather than God should impute to them their Sins) desir'd even to *dye*, and be *blotted out of the book of Life*; thereby also typifying *Christ*, who *died and was made a Curse for us*. Gal. 3. 13. The *Second Lesson* for the *Morning* (f) is an evidence of our Saviour's Resurrection; and that for the *Evening* (g) proves by *his Resurrection* the necessity of ours.

(a) Exod. 16. (b) Exod. 17. (c) Matt. 28. and Acts 3. (d) Exod. 20. (e) Exod. 32. (f) Luke 24. 10 v. 13. (g) 1 Cor. 15.

Sect. 19. Of the Sundays after Easter.

Chap. 5.

UPON the *Octave* or *first Sunday* after *Easter-day*, it was a custom of the Ancients to repeat some part of the Solemnity which was us'd upon *Easter-day*: from whence this Sunday took the name of *Low-Sunday*; being celebrated as a Feast, though of a lower degree than *Easter-day* it self. In *Latin* it is call'd *Dominica in Albis*, or rather, *post Albas* (sc. *Dominica depositas*) as some *Ritualists* call it, [*the Sunday of the putting off the Chrysums*;] because those that were baptiz'd on *Easter-Eve*, on this day laid aside those *white Robes* or *Chrysums* which were put upon them at their *Baptism*, and were now laid up in the Churches, that they might be produc'd as Evidences against them, if they should afterwards violate or deny that Faith which they had profess'd in their *Baptism*. And we may still observe that the *Epistle* seems to be the remains of such a Solemnity, for it contains an Exhortation to New-baptiz'd Persons, that are born of God, to labour to overcome the World, which at their *Baptism* they had resolv'd to do.

Low-Sunday, why so call'd.
in albis.

§. 2. As for the other *Sundays after Easter*; we have already observ'd, that they were all spent in joyful commemorations of our Saviour's Resurrection and the Promise of the Comforter: and accordingly we find that both those grand occasions of Joy and Exultation are the principal Subjects from *Easter* to *Whitsuntide*. But lest our Joy should grow presumptuous and luxuriant (Joy being always apt to exceed) the *Epistles* for the same time exhort us to the Practice of such Duties as are answerable to the Profession of Christians; admonishing us to believe in Christ; to rise from the Death of Sin, to be patient, loving, meek, charitable, &c. having our blessed Lord himself for our example, and the promise of his Spirit for our Guide, Strength and Comfort.

The Epistles and Gospels for the other Sundays after Easter.

The Gospel for the *fifth Sunday after Easter* in particular seems to be allotted to that day, upon two accounts, first because it foretels our Saviour's *Ascension*, which the Church commemorates the *Thursday* following; and 2dly because it is applicable to the *Rogations*, which were perform'd on the three following days; of which we shall subjoyn this short account.

Sect. 20. Of the Rogations Days.

ABOUT the middle of the 5th Century, *Mamercus*, Bishop of *Vienne*, upon the prospect of some particular Calamities that threatned his Diocese, appointed that extraordinary Prayers and Supplications should be offer'd up with Fasting to God, for the averting those impendent Evils, upon the three days immediately preceeding the Day of our Lord's *Ascension*;

Rogation Days, when first observ'd.

Chap. 5. *son* (a); from which Supplications (which the *Greeks* call *Li-
ranies*, but the *Latins*, *Rogations*) these Days have ever since
been call'd *Rogation Days*. For some few years after, this
Example was follow'd by *Sidonius* Bishop of *Clermont*; (tho'
he indeed hints that *Mamercus* was rather the Restorer than
the Inventor of the *Rogations* (b): and in the beginning of the
6th Century the first Council of *Orleans* appointed that they
should be yearly observ'd (c).

The Design
of their In-
stitution.

§ 2. In these Fasts the Church had a regard, not only to
prepare our Minds to celebrate our Saviour's *Ascension* after a
devout manner; but also by fervent Prayer and Humiliation
to appease God's Wrath and deprecate his Displeasure; that so
he might avert those Judgments which the Sins of a Nation
deserv'd; that he might be pleas'd to bless the Fruits with
which the Earth is at this time cover'd; and not pour upon us
those Scourges of his Wrath, Pestilence and War which ordi-
narily begin in this Season.

why conti-
nu'd at the
Reforma-
tion.

§ 3. At the *Reformation* when all *Processions* were abolish'd
by reason of the abuse of them; yet for retaining the *Peram-
bulation of the Circuits of Parishes*, 'twas ordain'd, "That the
"People shall once a year at the time accusom'd with the Cu-
"rate and Substantial Men of the Parish, walk about the Pa-
"rishes, as they were accusom'd, and at their return to
"Church make their Common-Prayers; Provided that the Cu-
"rate in the said common Perambulations, us'd heretofore in
"the Days of the *Rogations*, at certain convenient places shall
"admonish the People to give thanks to God, in the behold-
"ing of God's Benefits, for the encrease of his Fruits upon
"the Face of the Earth, with the saying of the 103 *Psalms*, at
"which time also the Minister shall inculcate this and such
"like Sentences, *Cursed be he that translateth the Bounds and
"Doles of his Neighbour* (d).

Sect. 21. Of Ascension-Day.

Ascension-
Day.

FORTY days after his Resurrection, our blessed Saviour
Ascended with our Human Nature into Heaven, and pre-
sented it to God, who plac'd it at his own right-hand, and by
his reception of those first Fruits sanctify'd the whole Race
of Mankind. As a thankful acknowledgment of which great
and mysterious act of our Redemption, the Church hath from
the beginning of Christianity set apart this day for it's Com-
memoration (e); and for the greater Solemnity of it, our

(a) Aviti Archiepiscopi Vienn. A. D. 490. Homil. in Bibliotheca SS. Patrum.
Paris. 1575. Tom. 7. col. 338. and from him Greg. Turonensis l. 2. c. 34. apud
Hisor. Francor. Scriptorum Paris. 1636. Tom. 1. p. 289. A. (b) Sidon. l. 5.
Ep. 14. (c) Concil. Aurel. Can. 27. Tom. 4. col. 1408. D. E. (d) Injunct. of
Qu. Eliz. 18, 19. in Bishop Sparrow's Collect. p. 73. (e) S. Chryl. in Diem.
Oras. 87. Tom. 3. p. 595. Const. Apost. l. 5. c. 18.

Church in particular hath selected such peculiar Offices as are Chap. 5. suitable to the Occasion: as will be shewn by a short View of the Particulars.

§. 2. Instead of the *Ordinary Psalms* for the *Morning* are appointed the VIII. XV. XXI. and for the *Afternoon* the XXIV. CVIII. The VIII *Psalms* was at first design'd by *David* for the magnifying God for his wonderful Creation of the World, and for his Goodness to Mankind, in appointing him to be Lord of so great a Work; But in a Prophetical Sense it sets forth his more admirable Mercy to Men, in exalting our Human Nature above all Creatures in the World, which was eminently compleated in our Saviour's Assumption of our Flesh and *Ascending* with it to Heaven, and reigning in it there. The xv *Psalms* shews how justly our Saviour *ascended the Holy Hill*, the highest Heavens, of which Mount *Sion* was a Type; since He was the only Person that had all the Qualifications which that *Psalms* mentions, and which We must endeavour to attain, if ever we desire to follow him to those blessed Mansions. — The XXI. or last *Psalms* for the *Morning* was plainly fulfill'd in our Saviour's *Ascension*, when he put all his Enemies to Flight, and was exalted in his own strength, when he entred into Everlasting Felicity, and had a Crown of pure Gold set upon his head.

The first *Psalms* for the *Evening Service* is the XXIV. compos'd by *David* upon the bringing the Ark into the House which he had prepar'd for it in Mount *Sion*. And as that was a Type of *Christ's Ascension* into Heaven, so is this *Psalms* a Prophecy of that Exaltation likewise, and alludes so very plainly to it, that *Theodore* says it was actually Sung at his *Ascension* by a Choir of *Angels* that attended him (a). The next is the XLVII. which was an Exhortation to the Jews to bless God for his Power and Mercy in subduing the Heathen Nations about them; but is mystically apply'd to the Christian Church, which it exhorts to rejoyce and sing Praise, because God is gone up with a merry noise, and the Lord with the Sound of the Trump: who, being now very high exalted, defends his Church as with a Shield; subduing its Enemies and joyning the Princes of the People to his Inheritance. — In the CVIII. *Psalms* the Prophet awakens himself and his Instruments of Musick to give thanks to God among the People, for setting himself above the Heavens, and his Glory above all the Earth; which was most literally fulfill'd this day in his *Ascension* into Heaven, and sitting down at the Right hand of God.

§. 3. In the First Lesson for the *Morning* (b) is recorded *Moses* The Let- his going up to the Mount to receive the Law from God to soas. deliver it to the Jews, which was a Type of our Saviour's

(a) In Psal. 24. (b) Deut. 10.

Chap. 5. *Ascension* into Heaven, to send down a new Law, the Law of Faith. — The First Lesson at Evening (a) contains the History of *Elijah's* being taken up into Heaven, and of his conferring at that time a double portion of his Spirit upon *Elisba*, which exactly prefigur'd our Saviour, who, after he was ascended, sent down the fulness of his Spirit upon his Apostles and Disciples. The Second Lessons (b) Epistle and Gospel are plainly suitable to the Day, and want no application.

Sect. 22. Of the Sunday after Ascension-day.

Expectation Week,
why so call'd.

DURING this Week the Apostles continu'd in earnest Prayer and Expectation of the Comforter, whom our Saviour had promis'd to send them, from whence it is sometimes call'd *Expectation-Week*. The Gospel for the Day contains the Promise of the Comforter, who is the Spirit of Truth; and the Epistle exhorts every one to make such use of those Gifts which the Holy Spirit shall bestow upon them, as becomes Good Stewards of the manifold Grace of God.

Sect. 23. Of Whit-Sunday.

Whit-Sunday an ancient Festival.

THE Feast of *Pentecost* was of great Eminency among the Jews, in memory of the Law deliver'd on Mount Sinai at that time; and of no less note among the Christians for the Holy Ghost's descending upon the Apostles and other Christians in the visible appearance of fiery Tongues which happen'd upon that day, and of those miraculous Powers that were then conferr'd upon them. It was observ'd with the same respect to Easter, as the Jewish Pentecost was to their Passover, viz. (as the Word imports) just 50 days afterwards. Some conclude from St. Paul's earnest desire of being at Jerusalem at this time (Acts 20. 16.) that the Observation of it as a Christian Festival is as old as the Apostles: But whatever St. Paul's design was, we are assur'd that it hath been universally observ'd from the very first Ages of Christianity (c).

why so call'd.

§. 2. It was styl'd *Whit-Sunday* partly because of those vast diffusions of Light and Knowledge which were then shed upon the Apostles in order to the enlightning of the World; but principally from the White Garments, which they that were baptiz'd at this time put on, of which we have already given a particular account. (Sect. 18. §. 2. and Sect. 19. §. 1.) Though Mr. Hammon L'Estrange conjectures that it is deriv'd from the French word [*Huicf*] which signifies Eight, and then *Whit-Sunday* will be *Huicf Sunday*, i. e. the Eighth Sunday, viz. from Easter; and to make his opinion the more probable he

(a) 2 Kings 2. (b) Luke 24. v. 44. and -Eph. 4. 10 v. 17. (c) Vid. Just. Mart. Quæst. & Respons. ad Orthodox. 115. — Tert. de Idol. c. 14. p. 94. B. de Coron. Mil. c. 3. p. 102. A. Orig. adv. Cels. l. 8. part. 2. p. 522. L. in Numer. 31. Hom. 25. part. 1. p. 169. A.

observes that the *Octave* of any Feast is in the *Latin* call'd *Utas*, which he derives from the *French* word *Huictas* (a). Chap. 5.

§. 3. The proper *Psalms* for the *Morning Service* are *Psal.* The *Psalms*.
 XLVIII. LXVIII. The XLVIII. is an Hymn in honour of *Jerusalem*, as particularly chosen for the place of God's Worship, and for that reason defended by his more immediate care from all Invasions of Enemies. It is also a Form of Thanksgiving to God for his Mercy in permitting Men to meet in his solemn Service, and so in the Mystical Sense is an acknowledgment of his glorious Mercies afforded to the Church of *Christians* under the *Gospel*, and consequently very suitable to this Day, whereon we commemorate the greatest Mercy that ever was vouchsafed to any Church in the World, viz. the immediate Inspiration of the *Apostles* by the *Holy Ghost*, at which all that saw it *marvell'd*; and though many that were *astonish'd* were cast down; yet through the Assistance of the same Spirit the Church was that very day augmented by the access of 3000 Souls *Acts* 2. 41. — The other Psalm for the Morning is the LXVIII, Sung at first in commemoration of the great Deliverance afforded to the *Israelites*, and Judgements inflicted on their Enemies; and contains a Prophetical description of the *Ascension* of Christ, who went up on high and led Captivity Captive, and receiv'd Gifts for Men; which Benefits he soon after, as on this day, poured upon the Apostles, at which time the *Earth* shook, and the *Heavens* dropp'd at the presence of God; who sent (as it were) a gracious Rain upon his Inheritance, and refresh'd it when it was weary; and when the Lord gave the Word, great was the Company of the Preachers.

The *Psalms* for the Evening are *Psal.* CIV. CXLV. The CIV. is an elegant and pious Meditation on the power and Wisdom of God, in making and preserving all the Creatures of the World: It is us'd on this day, because some verses are very applicable to the Subject of it, for we herein celebrate the miraculous works of the *Holy Ghost*, who made the *Clouds* his Chariot, and walk'd upon the Wings of the Wind: the *Earth*, at first, trembled at the look of him, but it was afterwards renew'd by his Breath and fill'd with the Fruits of his Works. The CXLV Psalm is a Form of solemn Thanksgiving to God, descanting on all his Glorious Attributes, very proper for this day, whereon we declare the power of the Third Person of the Glorious Trinity, and talk of his Worship, his Glory, his Praise and wondrous Works, we speak of the might of his marvellous Acts and tell of his Greatness.

§. 4. The First Lesson for the Morning (b) contains the Law The Lesson of the Jewish Pentecost or Feast of Weeks, which was a Type of the Law, Epistle and Gospel.

(a) See his Annotation upon Whitsunday in his Alliance of Divine Offices.

(b) Deut. 16. 10 v. 18.

Chap. 5.

of ours; For as the *Law* was at this time given to the *Jews* from *Mount Sinai*, so also the *Christians* upon this day receiv'd the new *Evangelical Law* from *Heaven*, by the administration of the *Holy Ghost*. — The *First Lesson* at *Evening* (a) is a Prophecy of the Conversion of the *Gentiles* to the Kingdom of *Christ*, through the Inspiration of the *Apostles* by the *Spirit of God*; the Completion of which Prophecy is recorded in both the *Second Lessons* (b), but especially in the Portion of Scripture for the *Epistle*, which contains a particular description of the first wonderful Descent of the *Holy Ghost* upon the *Apostles*, who were assembled together in one place, in expectation of that blessed *Spirit* according to the Promise of our Saviour mention'd in the *Gospel*.

Sect. 24. Of the Monday and Tuesday in Whitsun-Week.

Whitsun-Week, how formerly observ'd.

THE *Whitsun-Week* was not intirely a Festival like that of *Easter*, the *Wednesday*, *Thursday* and *Fryday* being observ'd as *Fasts* and *Day* of *Humiliation* and *Supplication* for a Blessing upon the *Work of Ordination* (which was usually on the next Sabbath) imitating therein the *Apostolical Practice* mention'd, *Acts* 13. 3. (c); But the *Monday* and *Tuesday* were observ'd after the same manner and for the same reasons as in the *Easter-Week*. So that what hath been said concerning the Observation of that, may suffice for this; wherefore I shall forbear all repetitions and proceed immediately to their proper Offices.

The Epistles.

§. 2. The *Epistles* for both days are concerning the *Baptism* of *Converts* (this being, as we have already noted, one of the more solemn times appointed for *Baptism*;) and of their receiving of the *Holy Ghost* by the Hands of the *Apostles* (this being also a time for *Confirmation*, which was always perform'd by the *Imposition of Hands*.) The *Gospel* for *Monday* seems to have been allotted for the Instruction of the *New-Baptiz'd*, teaching them to believe in *Christ*, and to become the *Children of Light*. The *Gospel* for *Tuesday* seems to be appointed as it is one of the *Ember-Weeks*, for the design of it is to put a difference between those who are lawfully appointed, and those who arrogate to themselves the Ministry of God's Word and Sacraments.

The Lessons.

§. 3. The *First Lesson* for *Monday Morning* (d) is a history of the *Confusion of Tongues* at *Babel*, whereby the Church reminds us that as the *Confusion of Tongues* spread *Idolatry* thro' the *World*, and made Men loose the *Knowledge of God* and

(a) *Isai.* 11. (b) *Acts* 10. v. 34. and ch. 19. to v. 21. (c) *Athanas.* *Apolog.* de *Fuga sua* §. 6. *Tom.* 1. p. 323. *C. Concil.* *Gerund.* *Can.* 2. *Tom.* 4. col. 1568. A. (d) *Gen.* 11. to v. 10.

True Religion; so God provided by the *Gift of Tongues* to repair the *Knowledge of himself*, and lay the *Foundation of a new Religion*. — In the *First Lesson for Monday* (a) is recorded the resting of *God's Spirit* upon the *70 Elders of Israel* to enable them to ease *Moses* of part of his burthen in governing that numerous People; which exactly prefigur'd the *Descent of the same Holy Spirit* at this time upon the *Apostles* and others to the same end, viz. that the *Care of all the Churches* might not lye upon one single Person: and accordingly the *Second Lessons* for this day (b) instruct us that these *Spiritual Gifts*, of whatever sort they be, are all given to profit withall, and therefore must be all made use of to *Edification* as to their true and proper end.

The *First Lesson for Tuesday Morning* (c) contains the *Inspiration of Saul and his Messengers by the Spirit of God*; and That at *Evening* (d) is a *Prophecy of Moses* how God would in after times deal with the *Jews* upon their *Repentance*. The *Morning Second Lesson* (e) forbids us to *quench the Spirit of God*, or to *despise the Prophecies* uttered by it. But because there are many false *Prophets gone into the World*, the *Second Lesson for the Afternoon* (f) warns us not to believe all *Teachers* who boast of the *Spirit*, but to try them by the *Rules of the Catholick Faith*.

Sect. 25. Of Trinity Sunday.

IN all the ancient Liturgies we find that this day was look'd upon only as an *Octave of Pentecost*; the Observation of it as the Feast of the *Trinity*, being of a later date. For since the *Praises of the Trinity* were every day celebrated in the *Doxology, Hymns and Creeds*, therefore the Church thought there was no need to set apart one particular Day for that which was done on each (g). But afterwards when the *Arians* and such like *Hereticks* were spread over the World, and had vented their *Blasphemies* against this *Divine Mystery*; the *Wisdom of the Church* thought it convenient, that, though the *Blessed Trinity* was daily commemorated in its publick Offices of Devotion, yet, it should be the more solemn Subject of one particular Days Meditation.

§. 2. For which Solemnity they chose this Day, as most seasonable; for no sooner had our Lord ascended into Heaven, and the Holy Ghost descended upon the Church, but there ensued the full knowledge of the *Glorious and Incomprehensible Trinity*, which before that time was not so clearly known. The Church therefore having dedicated the foregoing Solemn

(a) Numb. 11. v. 16. (b) 1 Cor. 12. and ch. 14. v. 26. (c) 1 Sam. 19. v. 18. (d) Deut. 30. (e) 1 Theff. 5. v. 12. to v. 24. (f) 1 John 4. to v. 14. (g) Decretal. Greg. IX. l. 2. Tit. 9. c. 2. col. 596. Paris. 1601.

Chap. 5. Festivals to the Honour of each several Person by himself, thereby celebrating the *Unity in the Trinity*; thinks it highly seasonable to conclude those Solemnities by adding to them one more Festival to the Honour and Glory of the whole *Trinity* together, therein celebrating the *Trinity in the Unity*.

The Lesson.

§. 3. This Mystery was not clearly deliver'd to the *Jews*, because they, being always surrounded by Idolatrous Nations, would have easily mistaken it for a Doctrine of *Plurality of Gods*: But yet it was not so much hidden in those times, but that any one, with a Spiritual Eye, might have discern'd the Seeds of that perfection of Divinity dispers'd through the Old Testament. The first Chapter in the Bible plainly sets forth *Three Persons in the Godhead*: for besides the *Spirit of God* which mov'd upon the *Waters* (v. 2.) (which all but the obstinate *Jews* understand to be the *Holy Ghost*) we find the great *Creator* (at the 26th verse) consulting with others about the greatest Work of his Creation, the making of *Man*, of which we may be assur'd the *Word* or *Son of God* was one, since *all things were made by him, and without him was not any thing made that was made.* John 1. 3. So that these two verses fully pointing out to us the *Father, Son, and Holy Ghost*, make this a very proper Lesson for the Solemnity of the Day. — The reason of the choice of the other First Lesson (a) is as obvious; for since it records *Three Persons* appearing to *Abraham*, of which one was the *Judge of all the Earth*, it is not improbable but that the others might be the other *Two Persons* of the *Blessed Trinity*. — But this Sacred *Mystery* is no where so plainly manifested as in the *Second Lesson for the Morning* (b), which at one and the same time relates the *Baptism* of the *Son*, the *Voice* of the *Father*, and the *Descent* of the *Holy Ghost*. Which though they are (as appears from this Chapter) *THREE distinct Persons in Number*, yet the *Second Lesson at Evening* (c) shews they are but *ONE in Essence*.

The Epistle and Gospel.

§. 4. The *Epistle* and *Gospel* are the same that in ancient Services were assign'd for the *Octave of Whitsunday*; the *Gospel* especially seems to be very proper to the Season, as being the last day of the more solemn time of *Baptism*; though they are neither of them improper to the Day as it is *Trinity-Sunday*: for in both the *Epistle* and *Gospel* are mention'd the *Three Persons of the Blessed Trinity*; and that noted Hymn of the Angels in Heaven, mention'd in the Portion of Scripture appointed for the *Epistle*, *Holy, Holy, Holy Lord God Almighty*, seems of it self to be a sufficient manifestation of *Three Persons* and but *One God*.

(a) Gen. 18. (b) Matt. 3. (c) 1 John 5.

SECT. 26. Of the Sundays from Trinity-Sunday to Advent.

IN the Annual Course of the *Gospels for Sundays* and *Holy-days*, the chief Matter and Substance of the Four Evangelists is collected in such order, as the Church thinks most convenient to make the deepest impression upon the Congregation. The whole time from *Advent* to *Trinity-Sunday* is chiefly taken up in commemorating the principal Acts of Providence in the great Work of our *Redemption*; and therefore such Portions of Scripture are appointed to be read, as are thought most suitable to the several Solemnities, and most likely to enlighten our Understanding, and confirm our Faith in the Mysteries we celebrate. But from *Trinity-Sunday* to *Advent*, the *Gospels* are not chosen as peculiarly proper to this or that *Sunday* (for that could only be observ'd in the greater Festivals;) but such Passages are selected out of the Evangelists as are proper for our Meditation at all times; and may singularly conduce to the making us good Christians; such as are the *Holy Doctrine*, *Deeds* and *Miracles* of the Blessed *Jesus*, who always went about doing good, and whom the Church always proposes to our Imitation.

§ 2. The *Epistles* tend to the same end, being frequent Exhortations to an uninterrupted Practice of all Christian Virtues. They are all of them taken out of St. *Paul's* Epistles, and observe the very order both of *Chapters* and *Epistles*, in which they stand in the N. Testament, except those for the five first *Sundays*, that for the 18th, and the last for the 25th. Those for the five first *Sundays* are all (except that for the 4th) taken out of St. *John* and St. *Peter*; for which reason they are plac'd first, that they might not afterwards interrupt the order of those taken out of St. *Paul*. For the variation of the *Epistle* for the 18th *Sunday*, another reason may be given, which is this: It was an ancient Custom in the *Ordination* or *Ember-Weeks*, to have proper Services on the *Wednesdays* and *Frydays*, but especially on the *Saturdays*, when after a long continuance in Prayer and Fasting they perform'd the Solemnities of the *Ordination* either late on *Saturday Evening* (which was always look'd upon as part of the *Lord's Day*) or else early on the *Morning* following: for which reason, and because they might be wearied with their Prayers and Fasting on the *Saturdays*, the *Sundays* following had no publick Services, but were call'd [*Dominica Vacantes*] *Vacant Sundays*. But afterwards when they thought it not convenient to let a *Sunday* pass without any solemn Service, they dispatch'd the *Ordination* sooner on *Saturdays*, and perform'd the solemn Service of the Church as at other times on the *Sundays*. But these

Chap. 5.

these *Sundays*, having no particular Service of their own, for some time borrow'd of some other days, till they had proper ones fix'd, pertinent to the occasion. So that this 18th *Sunday after Trinity*, often happening to be one of these *Vacant Sundays*, had at the sametime a particular *Epistle* and *Gospel* allotted to it, in some measure suitable to the Solemnity of the time. For the *Epistle* hints at the necessity there is of *Spiritual Teachers*, and mentions such qualifications as are specially requisite to those that are *Ordain'd*, as the being *enrich'd* with all utterance and in all knowledge, and being *behind in no good gift*. The *Gospel* treats of our Saviour's silencing the most learned of the *Jews* by his Questions and Answers; thereby also shewing how his Ministers ought to be qualify'd, viz. able to speak a word in due season, to give a reason of their Faith, and to convince, or at least to confute, all those that are of *Heterodox* opinions. — The last *Sunday* whose *Epistle* varies from the order of the rest is the 25th, for which the reason is manifest; for this *Sunday* being look'd upon as a kind of Preparation or Forerunner to *Advent*, as *Advent* is to *Christmas*; an *Epistle* was chosen not according to the former Method, but such a one as so clearly foretold the coming of our Saviour, that it was afterwards apply'd to him by the common People, as appears by an instance mention'd in the *Gospel* for the same day; for when they saw the Miracle that *Jesus* did, they said, *this is of a truth that Prophet that should come into the World*. And it was probably for the sake of this Text, that this Portion of Scripture (which has before been appointed for the *Gospel* on the *Fourth Sunday in Lent*) is here repeated; viz. because they thought this Inference of the Multitude a fit preparation for the now returning Season of *Advent*: for which reason, in the Rubrick following this *Gospel*, we see it is order'd that *if there are more or fewer Sundays between Trinity Sunday and Advent, the Services must be so ordered that the last Collect, Epistle and Gospel be always us'd upon the Sunday next before Advent*.

Sect. 27. Of the Immoveable Feasts, in general.

Why plac'd
by them-
selves in the
Common-
Prayer-
Book.

THESE *Festivals* are all of them fix'd to set days, and so could not conveniently be plac'd among those we have already treated of, because they (having all of them except those from *Christmas-day* to *Epiphany*, a dependence upon *Easter*, which varies every year) happen sometimes sooner, sometimes later: so that if the *Moveable* and *Immoveable* had been plac'd together, it must of necessity have caus'd a Confusion of the Order which they ought to be plac'd in; for prevention of which, the fix'd *Holy-days* are plac'd by themselves, in the same Order they stand in, in the *Calendar*.

§. 2. They are most of them set apart in Commemoration

of

of the *Apostles* and *First Martyrs*, concerning the reason and manner of which Solemnity, we have already spoke in general (p. 140.) which may suffice without descending to particulars: So that now I shall only make a few Observations which may not seem wholly impertinent.

Sect. 28. Observations on some of the Immoveable Feasts.

CONCERNING St. *Andrew*, we may observe; that *St. Andrew's day, why observ'd first.* as he was the *First* that found the *Messiah* (*John* 1. 28.) and the *First* that brought others to him (*v.* 42.) so the Church for his greater honour commemorates him *First* in her anniversary course of *Holy days*; and places his Festival at the beginning of *Advent*, as the most proper to bring the News of our *Saviour's* Coming.

§. 2. St. *Thomas's day* seems to be plac'd next, not because *St. Thomas; why commemorated next.* he was the *Second* that believ'd *Jesus* to be the *Messiah*, but the *Last* that believ'd his *Resurrection*; of which though he was at first the most doubtful, yet he had afterwards the greatest Evidence of it's Truth, which the Church recommends to our Meditation at this Season, as a fit preparative to our *Lord's Nativity*: For unless we believe with St. *Thomas* that the same *Jesus*, whose *Birth* we immediately afterwards commemorate, is the very *Christ, our Lord and our God*; neither his *Birth, Death* nor *Resurrection* will avail us any thing.

§. 3. St. *Paul* is not commemorated, as the other Apostles *St. Paul why commemorated by his Conversion.* are, by his *Death* or *Martyrdom*, but by his *Conversion*; because as it was wonderful in it self, so it was highly beneficial to the Church of *Christ*: for while other Apostles had their particular Provinces, he had *the care of all the Churches*, and by his indefatigable labours contributed very much to the propagation of the Gospel throughout the World.

§. 4. Whereas some Churches keep *four-Holy-days* in memory of the Blessed *Virgin*, viz. the *Nativity*, the *Annunciation*, the *Purification*, and the *Assumption*, our Church keeps only two, viz. the *Annunciation* and *Purification*: which, tho' they may have some relation to the *Blessed Virgin*, do yet more peculiarly belong to our *Saviour*: The *Annunciation* hath a peculiar respect to his *Incarnation*, who being the Eternal Word of the Father, was at this time *made Flesh*; the *Purification* is principally observ'd in memory of our *Lord's* being made manifest in the *Flesh*, when he was *presented in the Temple*. *The Purification and Annunciation.*

On the *Purification* the ancient Christians us'd abundance of *Lights* both in their Churches and Processions, (first to signify that our *Lights* should shine before Men, and secondly, in memory of the *Wise Virgins* (of whom the *Blessed Virgin Mary* was *Candle-mas-day whence so call'd.*)

Chap. 5.



The True
Time of
keeping St.
Matthias's
Day.

was the chief) that went to meet their Lord with their Lamps lighted and burning;) from which custom this day receiv'd the name it still retains of *CANDLEMAS-DAY*. And in the *Roman Church* they still consecrate all their *Candles* on this day, which they use in their Churches all the Year after.

§. 5. In the Common-Prayer-Book of *Q. Elizabeth*, there was a Rubrick inserted, which directed that every *Leap Year*, the Intercalary, or Additional, Day should be added between the 23^d and 24th Days of *February*, and that the *Psalms* and *Lessons* which were read for the 23^d day, should be read again the Day following. So that, whilst that Rubrick was in force, *St. Matthias's Day*, which, in common years, was always observ'd upon the 24th of *February*, was in *Leap years* necessarily observ'd on the 25th. Because the Intercalary Day in those *Leap Years* was not so properly to be reckon'd the 24th Day as the second 23^d Day. But in the Review of our Liturgy, after the Restoration, that Rubrick was left out, and a 29th Day added to *February* which has *Lessons* of its own appointed, and till which Day the *Sunday* or *Dominical Letter* is not chang'd: But whereas *F* us'd to be doubled at the 24th and 25th Days; *C*, which is the *Dominical Letter* for the 28th Day, is now repeated on the 29th. So that now there being no other variation of the Days, than that a Day is added at the end of the Month; *St. Matthias's Day* must consequently be always observ'd on the 24th Day, i. e. as well in *Leap years* as others. But notwithstanding the Case is so clear in it self; yet some *Almanack Makers*, still following the old Custom of placing *St. Matthias's Day* in *Leap years* on the 25th, and not the 24th, of *February*, are the occasion of that Day's being still variously observ'd in such years. For which reason I shall observe further, that on *Feb. 5. A. D. 1683*. *Bishop Sancroft*, who was himself one of the Reviewers of the Liturgy, publish'd an Injunction or Order, requiring all *Vicars* and *Curates* to take notice, that the Feast of *St. Matthias* is to be celebrated not upon the 25th of *February* (as the common *Almanacks* boldly and erroneously set it) but upon the 24th of *February* for ever, whether it be *Leap Year* or not, as the Calendar in the Liturgy, confirm'd by *Act of Uniformity*, appoints and enjoyns.

St. Philip
and
St. James.

§. 6. Upon the day of *St. Philip* and *St. James*, the Church formerly read the 8th Chapter of the *Acts* for the Morning Second Lesson, therein commemorating *St. Philip the Deacon* (a): But now in the room of that she appoints part of the first Chapter of *St. John*, and commemorates only *St. Philip the Apostle*, and *St. James the Brother of our Lord*, the first Bishop of *Jerusalem*, who wrote the Epistle that bears that name, part of which is appointed for the Epistle for the Day. The other

(a) See the Common-Prayer-Book of *K. Edward VI.* and *K. James I.*

St. James, the Son of Zebedee, for distinction sake Sirnam'd **Chap. 5.**
the Great, either by reason of his Age or Stature, hath another
 day peculiar to himself in July.

§. 7. St. John Baptist's *Nativity* is celebrated by reason of
 the wonderful Circumstances of it, and upon account of the
 great Joy it brought to all those who expected the *Messiah*.
 There was formerly another day (*viz. August 29.*) set apart in
 commemoration of his *Beheading*, but now the Church cele-
 brates both his *Nativity* and *Death* on one and the same day;
 whereon though his mysterious *Birth* is principally solem-
 niz'd, yet the chief Passages of his *Life* and *Death* are severally
 recorded in the Offices for the Day.

§. 8. One day in the year the Church sets apart to express
 her thankfulness to God for the many Benefits it hath receiv'd
 by the Ministry of Holy *Angels*. And because St. Michael is
 recorded in Scripture as an Angel of great Power and Digni-
 ty, and as presiding and watching over the Church of God,
 with a particular vigilance and application (*a*), and triumphing
 over the Devil (*b*), it therefore bears his name.

§. 9. The Feasts of *All Saints* is not of very great Antiquity
 in the Church. About the year of our Lord 610. the *Pantheon*,
 or Temple dedicated to all the Gods, at the desire of *Boni-
 face XIV.* Bishop of Rome, was taken from the *Heathen*
 by *Phocas* the Emperor and dedicated to the Honour of *All
 Martyrs*. Hence came the Original of *All Saints*, which was
 then celebrated upon the First of May. Afterwards by an or-
 der of *Gregory IV.* it was remov'd to the First of *Novem-
 ber* A.D. 834. where it hath stood ever since. And our Re-
 formers, having laid aside the Celebration of a great many
 Martyrs Days, which had grown too numerous and cumber-
 some to the Church, thought fit to retain this day whereon
 the Church by a general Commemoration returns her thanks
 to God for them all.

10. The *Lessons, Epistles and Gospels* for all these and the
 other *Holy-days* are either such as bear a particular relation
 to the Subject of the Festival, or are at least suitable to the Sea-
 son, as containing Excellent Instructions for Holy and Exem-
 plary Lives, it being (as we have already noted p. 140.) the
 design of the Church to excite us to emulate those blessed
Saints by setting their Examples so often before us.

It would not have been foreign to the design of this Book,
 to have added in this place a short account of the Lives of the
 several *Saints* commemorated by the Church of *England*:
 But considering that this is already done in several other
 Books already publish'd, I shall wave the doing it in this, be-
 ing not willing to encrease the number of these few Sheets

(a) Dan. 10. 13. (b) Jude 9. Rev. 12. 7.

Chap. 5. with any thing that is better supply'd by other Hands. If the Reader be as yet destitute of any thing of this Nature, he cannot be better recommended than to the Learned and Worthy Mr. *Nelson's Companion for the Festivals and Fasts of the Church of England*, where he may not only satisfy his Curiosity as to the Remains we have in History concerning those Blessed Saints, whose Virtues we at set times commemorate; but will also be supply'd with proper Meditations and Devotions for each Day: A Book highly useful and necessary for all Families.

SECT. 29. Of the Vigils or Eves.

To what end
observ'd.

IN the Primitive times it was the custom to pass great part of the Night that preceeded certain *Holy days* in Devotion and Religious Exercises, (which for that reason were call'd [*Vigilia*] *Vigils* or *Watchings*) which they perform'd even in those places which they set apart for the publick Worship of God. The design of them was to prepare them for the more solemn and Religious Observation of the *Holy-day* following, and to signify that we should be, as the blessed *Saints* were, after a little time of Mortification and Affliction, translated into Glory and Joy. But afterwards when these Night-Meetings came to be so far abus'd, that no care could prevent several Disorders and Irregularities, the Church thought fit to abolish them, so that the *Nightly-Watchings* were laid aside, and the *Fasts* only retain'd, but still keeping the former name of *Vigils*.

Why some
Holy-days
have no
Fasts before
them.

§. 2. The reason why some *Holy-days* have not these *Vigils* or *Fasts* before them, is because they generally happen between *Christmas* and *Epiphany*, or between *Easter* and *Whitsuntide*, which were always esteem'd such Seasons for rejoicing that the Church did not think fit to intermingle with them any days of *Fasting* or *Humiliation*. In the Feast of St. *Michael* and *All Angels* one reason for the Institution of *Vigils* ceaseth, which was to conform us to the Example of the *Saints*, who through *Sufferings* and *Mortification* entred into the Joy of their Master: But these *Ministring Spirits* were created in full Possession of Bliss. And St. *Paul's* being commemorated by his *Conversion*, which preceeded his *Sufferings* and *Afflictions*, That may probably be the Reason why there was no *Vigil* appointed before that Festival. The reason why St. *Luke* hath never a *Vigil*, is because formerly the *Eve* of that *Saint* was a great *Holy-day* it self in the Church of *England*, viz. the Feast of St. *Etheldred*, which reason being now remov'd, every one is left to his own Liberty whether he will observe the *Vigil* or not.

Sect. 30. Of all Frydays in the year.

BESIDES the more solemn *Fasts* already treated of, the *why observ'd* Church of *England* enjoins one *Weekly* one, viz. every *as Fasts* *Fryday* throughout the whole Year (except *Christmas-day* happen to fall upon it, and then the *Fast* gives way to the *Festival*, and it is celebrated as a day of rejoicing) in compliance to the custom of the *Primitive Church* which always on this *Day of the Week* fasted and held their publick Assemblies till three a clock in the *Afternoon*, in commemoration of our Saviour's Sufferings, who was crucified on a *Fryday*: So that no Day can be so proper to humble our selves on, as that on which the Blessed *Jesus humbled himself even to the Death of the Cross for us miserable Sinners*.

C H A P. VI.

O F T H E

C O M M U N I O N

O F F I C E.

The Introduction.

SINCE the *Death of Christ* hath reconcil'd God to Mankind, and his *Intercession* alone obtains all good *The Virtue of the Eucharist* things for us, we are enjoin'd to make all our Prayers in his Name; and as a more powerful way of interceding, to represent to his Father That his Death and Sacrifice by celebrating the Holy *Eucharist*, which in the Age of the Apostles was always join'd to their publick and *Common-Prayers* (a). And that our Church design'd the same thing is evident from her appointing a great part of this *Office* to be us'd on all *Sundays* and *Holy-days*, and ordering the Priest to say it at the *Altar*, the Place where all the Prayers of the Church were wont to be made (b), because there was the proper place to commemorate the Death of our only Mediatour, by virtue of which all our Prayers become accepted.

§. 2. As to the *Primitive and Original Form of Administration*—*The Primitive Form of Administration*, since Christ did not institute any one method, it was various in divers Churches, only all agreed in using the *Lord's*

(a) Acts 2. 42. (b) Opat. Milev. l. 6. p. 111.

Chap. 6. *Prayer* and reciting the Words of *Institution*, which, for that reason, some think was all the *Apostles* us'd. But afterwards their Successors in their several Churches, added several Forms thereunto (most of which, though with some corruptions, are still extant;) and yet notwithstanding those, *St. Basil*, *St. Chrysostom* and *St. Ambrose* did every one of them compile a distinct Liturgy for their own Church. And the Excellent Compilers of our *Common-Prayer* have us'd the same Freedom, extracting the purer and rejecting the suspicious parts out of all the former: And so have compleated this Model, with so exact a Judgement and happy Success, that it is hard to determine whether they more endeavour'd the advancement of Devotion, or the imitation of pure Antiquity. For we may safely affirm, that it is more primitive in all its parts, and more apt to assist us in worthy receiving, than any other *Liturgy* now us'd in the Christian World. The Style is plain and moving, the Phrase is that of the most genuine Fathers, and the whole Composition very pious and proper to represent and give Lustre to the Duty; as we shall endeavour to shew in the several particulars.

Sect. 1. Of the Rubricks before the Communion Office.

Rubrick 1. **T**HE design of the *first Rubrick* (which enjoins all those who intend to be partakers of the holy Communion to signify their Names to the Curate, at least sometime the day before) is, partly that the Minister (by this means knowing the number of his Communicants) may the better judge how to provide the Elements of *Bread* and *Wine* sufficient for the occasion; but chiefly that he may have timely notice of the several Persons offering themselves to the Communion, and consequently may perswade notorious Offenders or malicious Persons to abstain voluntarily, or, if obstinate, absolutely reject them.

Rubrick 2. **§. 2** For by the two following *Rubricks* the *Curate* is forbid to administer to any that are open or notorious evil livers, or between whom he perceiveth Malice or Hatred to reign; by which prudent restraint the Church doubtless intends not barely to punish the Offender, but also to prevent him from adding to his Sins by an unworthy receiving this blessed Sacrament. (And to these the 27th Canon adds those who live in open *Schism*; and by the 28th *Strangers* from other Parishes are also forbid to be receiv'd, that so no unqualify'd Person may surreptitiously intrude;) And that this is no Novel or unnecessary Power in the Clergy, is evident from *St. Chrysostom* (a) who does not more earnestly press the Duty, than

(a) Chrysost. Hom 83. in Mat. 26. Tom. 2. p. 514, 515.

he does plainly assert the Authority of the Sacerdotal Power to effect it. *Let no Judas, saith he, no Lover of Money be present at this Table. He that is not Christ's Disciple let him depart from it. Let no inhuman, no cruel Person, no uncompassionate Man, or unchaste, come hither. I speak this to You that administer, as well as to those that partake; for it is necessary I speak these things to you, that you may take great care, and use your utmost diligence to distribute these Offerings aright. For no small Punishment hangeth over your Heads, if knowing any Man to be wicked, you suffer him to be Partaker of this Table; for his Blood shall be requir'd at your Hands. Wherefore if he be a General, or a Provincial Governour or the Emperour himself that cometh unworthily, forbid him and keep him off, thy Power is greater than his: If any such get to the Table, reject him without fear. If thou dar'st not remove him, tell it me, I will not suffer it. I will yield my Life rather than the Lord's Body to any unworthy Person; and suffer my own Blood to be shed, before I will grant that sacred Blood to any but to him that is Worthy.* But here it may be objected, that "all Persons before they are admitted into any Office are oblig'd by our Laws to receive the Sacrament as a Qualification; and consequently that the Minister is oblig'd by the same Laws to admit any Person that offers himself upon this occasion to the H. Communion, however unfit he may have render'd himself by his Life and Actions". But in answer to this it must be consider'd, that the Power which Christ himself invested his Church with, of admitting Persons into her Communion and excluding them from it, no Human Laws can deprive her of. And therefore when the Laws require Men to receive this Holy Sacrament to *qualify* themselves for Offices, they always suppose that they must first *qualify* themselves according to the Holy Laws of the Church, which are founded on those of the Gospel. So that it would be a very great injury to our Legislators, and a very uncharitable opinion of them, to imagine, that if an *unbaptiz'd, or excommunicate Person, a Deist or notorious Sinner*, should happen to obtain an Office, that they intend to oblige the Church to admit Persons under these bad Dispositions to be partakers of the Blessed Eucharist. If it be urg'd further that the allowing the Ministers such a judicial Power over their Congregations exposes the People to the Passions and Prejudices of their Spiritual Pastors, we answer that this is sufficiently provided against by obliging every Minister so repelling any from the Sacrament to give an account of the same to the Ordinary within fourteen days after, at the farthest; Who is to proceed against the Offending Person according to the Canon.

§. 3. The last Rubrick is concerning the *Covering and Situation of the Communion Table*; for the better understanding of

Rubrick 4.
The Primitive State
of Altars.

M

which

Chap. 6. which I shall observe that the First Christians had no other in their Churches than decent *Tables of Wood*, upon which they celebrated the Holy *Eucharist*. These, 'tis true, in allusion to those in the *Jewish Temple*, the Fathers generally call'd *Altars*; and truly enough might do so, by reason of those *Sacrifices* they offer'd upon them, viz. the *Commemorative Sacrifice of the Body and Blood of Christ*, and the *Oblation of Alms and Charity for the Poor* which the Apostle expressly styles a *Sacrifice*. *Heb. 13. 6.* But though they were call'd *Altars*, yet they were no other than plain *Tables of Wood* for near the first 300 years; till *Constantine* coming in, and with him Peace and Plenty, the Churches began to excel in Costliness and Finery every day; and then the *Wooden* and *Moveable Altars* began to be turn'd into *fix'd Altars of Stone or Marble*, though us'd to no other purpose than before: And yet this too did not so universally obtain (though severely urg'd by *Sylvester Bishop of Rome*) but that in very many places *Tables or Moveable Altars of Wood* continu'd in use a long time after; as might easily be shewn from several passages in *Athanasius* and others as low as *St. Augustin's* time if not much lower (a). No sooner were *Altars* made *fix'd* and *immoveable*, but they were compass'd in with *Rails* at the *East end* of the Church to fence off Rudeness and Irreverence, and Persons began to regard them with great observance and Respect, which soon grew so high that they became *Asylums* and *Refuges* to protect Innocent Persons and unwitting Offenders from immediate Violence and Oppression (b). But how far those *Asyla* and *Sanctuaries* were good and useful, and to what evil and pernicious purposes they were improv'd in after times is without the limits of my present task to enquire: It is sufficient to note here that *Altars* stood after the same manner, as above mention'd, in the Church of *England*, till *Q. Elizabeth's* time, when some of them were, through a mistaken zeal of the People (just got free again from the Tyranny of Popery) pull'd down and demolish'd: Though for the generality this happen'd but in private Churches; they not being meddled with in any of the *Queen's Palaces*, and in but very few of the *Cathedrals*. And as soon as the *Queen* was sensible of what had happen'd in other places, she put out an Injunction to restrain the Fury of the People, and appointed decent and comely *Tables of Wood* to be set up in the very same places where the *Altars* had stood. And this was the occasion of the *Altar's* being now in the Rubricks generally call'd the *Table*: Tho' that Word is not to be taken exclusively, as if it might not

(a) *Athanas. Epist. Encycl. ad Episcopos* Tom. 1. p. 113. D. (b) *Greg. Nat. Orat. 20. in laud. Basil. Tom. 1. p. 353. C. Cod. Theod. l. 9. Tit. 45. De his qui ad Ecclesias confugiunt.* Tom. 3. p. 358.

still be call'd an *Altar*, but is made use of only to shew the Indifferency and Liberty of the Name. And it is to be observ'd that both these Name were promiscuously made use of by the ancient Fathers, the one having respect to the Oblation, the other to the Participation, of the Eucharist.

§. 4. As to that part of the Rubrick which orders that *the Table shall stand in the Body of the Church, or in the Chancel*, it is illustrated by comparing the 82. Canon with *Q. Elizabeth's first Injunctions*. In the Canon the Order is, that *the Table shall stand where it is plac'd, (viz. at the East end of the Chancel)* saving when the Holy Communion is to be administred, at which time the same shall be plac'd in so good sort as thereby the Minister may be conveniently heard of the Communicants, and the Communicants also may more conveniently and in more number communicate with the Minister; which words are almost verbatim transcrib'd out of the Queen's *Injunctions*, only there these are added; *And after the Communion done, from time to time, the same Holy Table to be plac'd where it stood before.* From whence it is evident that the proper place for the *Communion-Table* is still in the *East end of the Chancel*, from which place it must not be mov'd unless necessity require. So that wherever the Churches are built so as *the Minister can be heard, and conveniently administer the Sacrament* at the place where the *Table* usually stands, he is not bound by the Canon to move it out of the *Chancel* into the *Body of the Church*, but is rather oblig'd to administer in the *Chancel* (that being the *Sanctum Sanctorum* or most Holy Place of the Church) as appears from the Rubrick before the *Commandments*, as also from that before the *Absolution*, by both which Rubricks the Priest is directed to *turn himself to the People*: From whence we argue that if the *Table* be in the middle of the Church, and the People consequently round about the Minister, the Minister cannot *turn himself to the People* any more at one time than another. Whereas if the *Table* be close to the *East Wall* the Minister stands on the *Northside*, and looks *Southward*, and consequently by looking *Westward*, turns himself towards the People.

§. 5. Wherever it stands, the Priest is oblig'd to stand at the *North-side* of it, which seems to be enjoin'd for no other end, but to avoid the Practice of the *Romish Church*, where the Priest stands before the Table with his Face towards the *East*. But of this see more Sect. 21. §. 4. p. 97.

§. 6. The covering of the *Altar* with a fair linnen Cloath at the time of the celebration of the Lord's Supper was a Primitive Practice (a), enjoin'd at first and retain'd ever since for its decency.

(a) Optat. Milev. l. 6. p. 113.

Of the Communion Office.

Sect. 2. Of the Lord's Prayer.

why us'd at
the begin-
ning of the
Office.

THE Lord's Prayer and the Lord's Supper had one and the same Author, and therefore one must be a very proper Preface to the other. St. Jerom affirms that *Christ himself taught the Apostles this Prayer that they might use it at the Holy Communion (a)*. Whence he and all the Ancients expound that Petition [Give us this day our daily bread] of the Body of Christ, the Bread of Life, which in those times they daily receiv'd for the nourishment of their Souls (b).

Sect. 3. Of the Collect for Purity.

why us'd
before the
Commend-
ments.

AS the People were to be purified before the first publication of the Law, Exod. 19. 14. so must we have clean hearts before we be fit to hear it; lest, if our minds be impure, *Sin take occasion by the Commandment to stir up Concupiscence in us. Rom. 7. 8.* for prevention of which the Old Western Church us'd this very Form in their Communion-Office, and the Eastern Church before they receiv'd the Sacrament pray'd to God to purifie their Souls and Bodies from all Pollutions of Flesh and Spirit (c).

Sect. 4. Of the Ten Commandments.

How aptly
plac'd here.

THESE divine Precepts of the Moral Law as much oblige Christians as they did the Jews; We vow'd to keep them at our Baptism, and we renew that Vow at every Communion, and therefore it is very fit we should hear them often, and especially at those times when we are going to make fresh engagements to observe them. Upon which account since we are to confess all our Sins before we come to this Blessed Sacrament of Pardon, the Church prudently directs the Minister, now standing in the most Holy part of the Church, viz. the Chancel, to turn himself to the People, and from thence, like another Moses from Mount Sinai, to deliver God's Law to us, that by them, as in a Glass, we may discover all our Offences and groffer Sins, and at the end of every Commandment implore God's Mercy for our violation of it, and invoke his Grace to assist us in a due observance of it for the Future.

Sect. 5. Of the two Prayers for the Queen.

The Collects
for the
Queen.

SAINT Paul seems to command that we should pray for Kings in all our Prayers. 1 Tim. 2. 1, 2. and in the Primitive Church they always supplicated for their Princes at the

(a) Hieron. adv. Pelag. l. 3. c. 5. Tom. 2. p. 596. C. (b) Tert. de Orat. Dom. c. 6. p. 131. D. 132. A. Cyprian. in Orat. Dom. p. 146, 147. (c) Eucharolog. p. 71.

Of the Communion Office.

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time of celebration of the Holy *Eucharist* (a): where, by virtue of the Sacrifice of Christ's Death commemorated, those great requests might be likely to prevail.

§. 1. In our Liturgy these Prayers do not (as in the *Roman* Missal) disturb the Prayer of *Consecration*, but are more conveniently plac'd here; for we pray for the *Queen* immediately after the *Commandments*, because She is, *Custos utriusque Tabulae, Defender of both Tables of the Law*: Her Example is of great encouragement to the Good, and her Power a Terror to the Evil, and so may be a great furtherance to the Observation of God's Laws. Nor do these Prayers less aptly preceede the *Daily Collect*: for when we have pray'd for outward Prosperity to the Church, the consequent of the *Queen's* Welfare; we may very seasonably in the *Collect* pray for inward Grace, to make it compleatly happy. For variety, here are two Prayers, but they both tend to the same end, and only differ a little in the Form.

Sect. 6. Of the Collect, Epistle, and Gospel.

AFTER these Prayers for the outward Prosperity of the Church, follows the *Collect for the Day*, for inward Grace (of which see Ch. 3. Sect. 25. p. 117.) and to this are immediately subjoin'd the *Epistle* and *Gospel*. And it is evident, that long before the dividing the *Bible* into *Chapters* and *Verses*, it was the custom both of the *Greek* and *Latin* Churches to read some select Portions of the plainest and most practical parts of the *N. Testament* at the Celebration of the *Eucharist*, in imitation of the *Jewish* Mode of reading the History of the *Passover* before the eating of the *Paschal Lamb* (b).

§. 2. As for the Antiquity, Matter and Suitableness of these *Epistles* and *Gospels* we have already spoken at large (Chap. 5.) We shall only make this one remark more, that as our Saviour's Disciples went before his Face to every City and Place, whither he himself would come; Luke 10. 1. so here the *Epistle*, as the Word of the Servant, is read first, that it may be as a Harbinger to the *Gospel*, to which the last place and greatest honour is reserv'd, as being the Word of their Great Master.

§. 3. The Custom of Standing up and saying, *Glory be to thee, O Lord*, when the Minister was about to read the Holy *Gospel*, and of singing *Hallelujah*, or saying, *Thanks be to God for his Holy Gospel*, when he had concluded it, is as old as St. Chrysostom (c), and was appointed in K. Edward's Service Book, however it came to be left out afterwards. In St. Au-

(a) Liturg. S. Jacob. S. Chrys. S. Bas. vide Euseb. de vita Constant. l. 4. p. 549. (b) Buxtorf. Lex. Chald. (c) Liturg. S. Chrys.

Of the Communion Office.

Chap. 6. *Augustin's* time the People always *Stood* when the *Lessons* were read, to shew their Reverence to God's holy Word (a): but afterwards, when this was thought too great a Burthen, they were allow'd to *Sit* down at the *Lessons*, and were only oblig'd to *Stand* at the reading of the *Gospel*, which always contains something that our Lord did, spake or suffer'd in his own Person; by which gesture they shew'd they had a greater respect to the Son of God, than they had to any other inspired Person, though speaking the Word of God.

Sect. 7. Of the Nicene Creed.

why plac'd
after the E-
pistle and
Gospel.

AS the *Apostles Creed* is plac'd immediately after the daily *Lessons*, so is this after the *Epistle* and *Gospel*; both of them being founded upon the Doctrine of *Christ* and his *Apostles*; as therefore in the foregoing portions of Scripture we believe with our Heart to Righteousness, so in the Creed we confess with our Mouth to Salvation.

An account
of it.

§. 2. This is commonly call'd the *Nicene Creed*, because it is a Paraphrase of that Creed, which was made at the first General Council at *Nice*; drawn up into this Form, by the second General Council at *Constantinople* A. D. 381. and, up- that account, sometimes call'd the *Constantinopolitan Creed*. It more largely condemns all Heresies than that of the *Apo- stles*; for which reason it was enjoin'd by the third Council of *Toledo* to be recited by all the People before the Sacra- ment, to shew that they are all free from Heresie, and in the strictest league of Union with the Catholick Church (b). And since in this *Sacrament* we are to renew our *Baptismal Vow*, (one branch of which was, that we would believe all the *Articles of the Christian Faith*) it is very requisite that, before we be admitted, we should declare that we stand firm in the belief of these *Articles*.

Sect. 8. Of the Sermon.

The Anti-
quity and
Design of
it.

SERMONS have been appointed from the beginning of Christianity (c) to be us'd upon all *Sundays* and *Holy-days*, but especially when the *Lord's Supper* was to be Administred: For by a pious and practical discourse suited to the *Holy Com- munion*, the Minds of the Hearers are put into a devout Frame and made much fitter for the succeeding Mysteries.

Formerly
perform'd by
Bishops,

§. 2. Indeed this Province in ancient times, was generally undertaken by the *Bishops*, who at first voluntarily, and afterwards by Injunction, Preach'd every *Sunday*, unless hindered by Sicknes (d). But however in the Absence of the Bi-

(a) Augustin. *Serm.* 300. in *Append ad Tom.* 5. col. 504. B. (b) *Can.* 2. *Tom.* 5. col. 1009. E. (c) *Const. Ap. Lib.* 8. cap. 5. Augustin. *De Civ. Dei.* l. 22. c. 8. *Concil. Valencie.* 1. can. 9. *Tom.* 3. col. 1459. A. *Concil.* 6. *Con- stant.* can. 19. *Tom.* 6. col. 1151. C. (d) *Can.* 19. *Trull. Mogun.* cap. 25.

shop, this Duty was perform'd by *Presbyters*, and by his Permission in their Presence (a).

§. 3. The reason of its being order'd here, is because the first design of them was to explain some part of the foregoing *Epistle* and *Gospel*, (as we may see in *St. Austin's Sermons de Temp.*) in imitation of that practice of the *Jews* mention'd in *Nehem.* 8. 8. for which reason they were formerly call'd *Postills*, (*quasi post illa*, sc. *Evangelia*,) because they follow'd the *Gospel*. why order'd here.

§. 4. The *Homilies*, mention'd in this Rubrick, are two Books of plain Sermons (for so the Word signifies) set out by publick Authority, one whereof is to be read upon any *Sunday* or *Holy-day*, when there is no Sermon. The First Volume of them was set out in the beginning of *Edward VI* Reign, having been compos'd (as it is thought) by Arch-Bishop *Cranmer*, Bp. *Ridley* and *Latimer*, at the beginning of the Reformation, when a competent number of *Protestant* Ministers, of sufficient Abilities to preach in a publick Congregation, was not to be found. The Second Volume was set out in *Q. Elizabeth's* time by order of Convocation, *A. D.* 1563. And that this is not at all contrary to the Practice of the Ancient Church is evident from the Testimony of *Sixtus Senensis*, who, in the 4th book of his Library, saith, that our Country Man *Alcuinus* collected and reduc'd into Order, by the Command of *Charles the Great*, the *Homilies of the most famous Doctors of the Church upon the Gospels, which were read in Churches all the year round*. He says, they were all in Number 209: But where that Work lies hid is uncertain. Of the Homilies.

Se&t. 9. Of the Offertory and Sentences.

AFTER the Confession of our Faith follows the Exercise of our *Charity* without which our Faith would be dead *James* 2. 17. The first way of expressing which is by giving towards the Relief of the Poor, which is frequently and strictly commanded in the *Gospel*, hath the best examples for it, and the largest rewards promis'd to it; being instead of all the vast Oblations and costly Sacrifices which the *Jews* did always join with their Prayers, and the only chargeable Duty to which *Christians* are oblig'd. It is, in a word, so necessary to recommend our Prayers that *St. Paul* prescribes (b) and the Ancient Church, in *Justin Martyr's* time, us'd to have *Collections* every *Sunday* (c). Almsgiving a necessary Duty.

However when we receive the *Sacrament* it is absolutely necessary and by no means to be omitted, because our Saviour (with respect no doubt to the *Holy Table*, as *Mr. Mede* especially at the Sacrament.

(a) Possid. in vit. August. (b) 1 Cor. 16. 1, 2. (c) Just. Martyr. Apol. l. c. 88. p. 132.

Chap. 6. excellently proves (a), directs us to *bring our Gifts to the Christian Altar*, *Mat. 5. 23, 24.* and *St. Paul* hath join'd the *Sacrifice of Alms* to that of the *Eucharist* (b), which our Saviour himself first practis'd; for his Custom of *giving Alms* at the *Passover* made his Disciples mistake his Words to him that *bare the Bag* (c). And it is very probable that at the time of receiving the *Sacrament* were all those large Donations of *Houses, Lands, and Money* made, *Acts 2. 44, 45, 46.* For when those first Converts were all united to one Christ, and to one another in this Feast of Love, their very Souls were mingled, and then they chearfully renounc'd their Propriety, and easily distributed their Goods among those, to whom they had given their Hearts before. None (of Ability) were allow'd to receive without giving something (d), and to reject any Man's Oblation, was to deny him a Share in the benefit of those comfortable Mysteries (e).

The design
of the Sen-
tences.

§. 2. Wherefore to stir us up more effectually to imitate their Pious Example, the Church hath here selected such *Sentences* of Scripture, as contain Instructions, Injunctions, and Exhortations to this great Duty; setting before us the Necessity of performing it, and the Manner of doing it. Some of them (*viz.* from the sixth to the tenth inclusively) respect the *Clergy*, who in former times had, and in some few places still have, a Share of the Offerings: And the Distribution of the Money given at such times still belong to the Priest; For whatsoever is become God's Propriety by so solemn a Dedication, ought to be dispos'd of by his proper Minister, who may lawfully apply it what way he thinks most convenient, provided he lay it out in such manner as tends most to the Service and Glory of God, for whose use it was given.

The Alms
how collect-
ed.

§. 3. Whilst these Sentences are in reading some fit Persons are to receive the Alms of the People in a decent Basin (f), either by going to their several Seats and Pews, as the Custom is in some places; or if they be *Deacons* (as they ought to be, if there be any present) by standing just within the Rails of the Altar, whither the People come themselves to make their Offerings, as in other places: The last way seems most conformable to the Practice of the Primitive Church, which, in pursuance of that Text deliver'd by our Saviour, *Mat. 5. 23.* order'd that the People should come up to the Rails of the Altar, and there make their Offerings to the Priest (g) and in our own Church, at the beginning of the Reformation, the

(a) Mr. Mede *Of the Altar or Holy Table. Sect. 2. p. 390.* (b) *Heb. 13. 15, 16.* (c) *John 13. 29.* (d) *Cyprian. de Oper. & Eleemos. p. 203. &c.* (e) *Concil. Elib. can. 28. Tom. 1. col. 973. E. Concil. Carthag. 4. can. 93, 94. Tom. 2. col. 1207. B.* (f) *Rubric after the Sentences.* (g) *Greg. Naz. in Laud. Basilii. Orat. 20. Tom. 1. Theodoret. de Theodosio.*

Parishioners were enjoin'd themselves to put their Alms into Chap. 61 the *Poor's Chest*, which was then plac'd near the Altar (a). But whether the Collectors of the Alms be *Deacons* or not, they are directed by the Rubrick to bring it reverently to the Priest, who alone, is order'd humbly to present and place it upon the Holy Table.

Sect. 10. Of the Prayer for the Whole State of Christ's Church.

THE Second way of expressing our *Charity* is by Prayer, ^{why us'd} and tho' We cannot relieve all Men, God can; and there- ^{here.} fore we must pray for all to Him who is able to supply all Man-kind. And as Ours now, so did all Ancient Liturgies use such universal Intercessions and Supplications whilst the Sacrament was celebrating, and in times of St. Cyril and St. Chrysostom there was a Prayer us'd exactly agreeing with this of ours (b). The Roman Church had crowded it into the Prayer of Consecration, but our Reformers have more prudently plac'd it here to be offer'd up together with our *Alms and Oblations*, which undoubtedly give great efficacy to our Prayers.

§. 2. Immediately before the Priest puts up this Prayer, he ^{The Ele-} is directed by the preceeding Rubrick to place the Symbols ^{ments when} of Bread and Wine upon the Holy Table; Which Rubrick ^{to be plac'd} being added at the same time with the Word *Oblations* in ^{upon the} the Prayer it self; it is clearly evident that by That Word ^{Table.} are to be understood the Elements of Bread and Wine, which the Priest is here to offer to God as an Acknowledgment of his Sovereignty over his Creatures. For it being the Custom of the Primitive Church to tender the Bread and Wine, for the Communion, to God upon the Altar, by this short Prayer, *Lord we offer thee thy own out of what thou hast bountifully given us* (c); the Learned and Pious Mr. Mede had publickly declar'd his Judgement that he thought our Liturgy defective in this particular (d). And therefore in the Review of the Common Prayer after the Restauration, the Primitive Oblation was restor'd; and the Bread and Wine order'd by the Rubrick to be solemnly set upon the Altar by the Hands of the Minister himself, and consequently dedicated and offer'd to God, according to that of our Saviour, Mat. 23. 19. *The Altar sanctifieth the Gift*. From whence it appears that the placing the Elements upon the Lord's Table before the beginning of Morning Prayer, by the hands of a Church-Warden, Clerk or Sexton, (as is now the general Practice) is a bold and wicked Breach of the afore said Rubrick; and that conse-

(a) Injunction 29. Edw. 6. (b) Cyril. Catech. Mystag. 5. §. 6. p. 297. (c) St. Chrysost. Liturg. (d) Mr. Mede's Christian Sacrifice. c. 8. p. 376.

Chap. 6. quently it is the Duty of every Minister to prevent the like for the future, and Reverently to place the *Bread and Wine* himself upon the Table immediately before the beginning of this Prayer.

The Communion Service, as far as the end of this Prayer, to be read on Sundays and Holy-days, though there be no Communion.

N. B. Thus much of the *Communion Service* (*viz.* from the beginning of it to the end of the aforesaid Prayer for the *Whole State of Christ's Church*) is to be said upon all *Sundays* and *Holy-days* though there be no Communion. In the first Common-Prayer-Book of King Edward VI. it was order'd that the Priest, although there were none to communicate with him, should say all things at the Altar appointed to be said at the Celebration of the Lord's Supper until after the Offertory, upon Wednesdays and Frydays, without any mention of *Sundays* and *Holy-days*: From whence it appears that they took it for granted, that there would always be a sufficient Number of Communicants upon every *Sunday* and *Holy-day* at the least; so that they could not so much as suppose there would be no Communion upon any of those Days. But it seems they fear'd that upon other Days there might sometimes be none to Communicate with the Priest, and so no Communion: And therefore order'd, that if it should so happen for a *whole Week* together; yet nevertheless upon *Wednesdays* and *Frydays* in every Week so much should be us'd of the *Communion Service* as is before limited. But afterwards as Piety grew colder and colder, the *Sacrament* began to be more and more neglected, and by degrees quite laid aside on the *Week-days*. And then the Church did not think it convenient to order any of this Service upon any other Days than *Sundays* and *Holy-days*; but upon those Days she still requires that, (*although there be no Communion,*) yet all shall be said that is appointed at the Communion until the end of the General Prayer [for the whole State of Christ's Church militant here in Earth] together with one or more of the Collects at the end of the Communion Service, concluding with the Blessing (a).

The Reasons of it.

One reason of which Order seems to be that the Church may shew her Readiness to administer the Sacrament upon these Days; and so that it is not Her's nor the Minister's, but the People's fault if it be not administred. For the Minister, in obedience to the Church's Order, goes up to the Lord's Table, and there begins the Service appointed for the Communion, and goes on as far as he can, till he come to the actual Celebration of it; and if he stops there it is only because there are none, or not a sufficient Number of Persons to Communicate with him: For if there were, he is there ready to Consecrate and

(a) Rubrick 1. after the Communion Office.

Administer it to them. And therefore if there be no Communion on any *Sunday* or *Holy-day* in the year, the *People* only are to be blam'd: The *Church* hath done her part in ordering it, and the *Minister* his in observing that Order; And if the *People* would do *theirs* too, the Holy Communion would be constantly Celebrated in every Parish Church in *England*, on every *Sunday* and *Holy-day* throughout the year. But though this may hold in some places, yet I cannot say it will in all, especially in populous Towns and Cities, where my Charity obliges me to believe that if the Ministers would but make the Experiment, they would find that they should never want a sufficient Number of Communicants whenever they themselves should be ready to Administer the Sacrament.

But another Reason why so much of this Service is order'd to be read, tho' there be no Communion, is because there are several particular things in that part of it, which ought to be read as well to those who do not Communicate as to those who do. As 1st, the *Decalogue* or *Ten Commandments* of Almighty God, the Supreme Law-giver of the World, which it is requisite the People should often hear and be put in mind of, especially upon those Days which are immediately dedicated to his Service. 2^{dly}, The *Collects*, *Epistles* and *Gospels*, proper to all *Sundays* and *Holy-days*, without which those *Festivals* could not be distinguish'd either from one another, nor even from *ordinary Days*, nor consequently celebrated so as to answer the End of their Institution. 3^{dly}, The *Nicene Creed*, wherein the *Divinity* of our Blessed Saviour is asserted and declar'd, and therefore very proper to be us'd on those Days which are kept in memory of *Him*, and of his *Apostles*, by whom that Doctrine, together with our whole Religion grounded upon it, was planted and propagated in the World. 4^{thly}, The *Offertory*, and select *Sentences* of Scripture, one or more of which are to be read to stir up the Congregation to offer unto God something of what he hath given them, as an acknowledgement that he gives them all they have; which, howsoever it be now neglected, the People ought to be put in mind of, at least every *Lord's Day*. 1 Cor. 16.2. 5^{thly}, The Prayer for the *whole State of Christ's Church militant here on Earth*, in which we should all join as Fellow-members of the same Body, especially upon the great *Festivals* of the year, which are generally celebrated by the *whole Church* we pray for. Most of these things made up the *Missa Catechumenorum* of the ancient Church, i. e. that part of the Service which the *Catechumens*, who were not admitted to the Reception of the Eucharist, were allow'd to be at. And in our own Congregations when there is a Communion, those who do not Communicate never depart till the end of the *Nicene Creed*, for the above said Reasons; which shews that there is nothing

Chap. 6.



nothing in that part of the Service but what may very properly be us'd upon any *Sunday* and *Holy-Day* when there is no Communion. Nor is this a Practice of our own Church alone, but such as is warranted both by *Greeks* and *Latins*. *Socrates* tells us (a) that in *Alexandria* upon *Wednesdays* and *Frydays* the Scriptures were read, and expounded by their Teachers, and all things were done as in the Communion but only Consecrating the Mysteries. And as for the Latin Church *Durandus* gives Direction how the *Communion Service* might be read without any Communion (b).

Sect. II. Of the Exhortations on the Sunday or Holy-day before the Communion.

Due Preparation necessary to the receiving the Sacrament.

GREAT Mysteries ought to be usher'd in with the Solemnities of a great Preparation: God gave the *Israelites* three days warning of his design to publish the Law, *Exod.* 19. 15. and order'd their Festivals to be proclaim'd by the Sound of a Trumpet some time before. *Levit.* 25. 9. *Numb.* 10. 2. The *Paschal Lamb*, (the Type of Christ in this Sacrament) was to be chosen and kept by them four days, to put them in Mind of preparing for the Celebration of the *Passover*. *Exod.* 12. 3, 6. And *Christians* having more and higher Duties to do in order to this Holy Feast, ought not to have less time or shorter warning. Wherefore as good *Hezekiah* publish'd by particular expresses his intended *Passover* long before; *2 Chron.* 30. so hath our Church prudently order'd this timely notice to be given, that none might pretend to stay away out of ignorance of the time, or unfitness for the Duty, but that all might come, and with due preparation.

Why there were no Exhortations in the Primitive Church.

§. 2. The Ancient Church indeed had no such *Exhortations*, for their *Daily*, or at least *Weekly*, *Communions* made it known that there was then no solemn Assembly of Christians without it; and every one (not under Censure) was expected to Communicate. But now when the time is somewhat uncertain, and our long omissions have made some of us ignorant, and others forgetful of this Duty, most of us unwilling, and all of us more or less indispos'd for it; it was thought both prudent and necessary to provide these large *Warnings* and *Exhortations*.

The Usefulness of these Compositions.

§. 3. As to the Compositions themselves they are so extraordinary proper to be the Harbingers to this blessed Sacrament, that if every Communicant would duly weigh and consider them, they would be no small help towards a due preparation. The first contains proper Exhortations and In-

(a) Socrat. Hist. l. 5. c. 21. (b) Durand. Rational. l. 4. c. 1. num. 23. fol. 90.

Instructions how to prepare our selves: The latter is more urgent and applicable to those who generally turn their backs upon those Mysteries, and shews the danger of those vain and frivolous excuses which Men frequently make for their staying away.

Sect. 12. Of the Exhortation at the Communion.

THE former Exhortations are design'd to increase the Numbers of the Communicants, and this to rectify their dispositions, that so they may be not only many but good. In the *Greek Church*, besides all other Preparatory Matters, when the Congregation were all plac'd in order to receive the Sacrament, the Priest, even then standing on the Steps to be seen of all, stretch'd out his hand, and lifted up his voice in the midst of that profound Silence, inviting the Worthy, and warning the Unworthy to forbear (a). Which if it were necessary in those blessed Days, how much more requisite is it in our looser Age, wherein Men have learnt to trample upon Church-Discipline, and to come out of Fashion at Set-times, whether they be prepar'd or not? Every one hopes to pass in the Crowd; but *knowing the Terror of the Lord*, the Priest does again and again beseech the People to judge and examine themselves, that they be not judg'd of the Lord.

Sect. 13. Of the Invitation.

THE *Feast* being now ready, and the *Guests* prepar'd with due Instruction, the Priest (who is the *Steward* of those Mysteries) invites them to *draw near*; thereby putting them in mind, that they are now invited into Christ's more special Presence, to sit down with him at his own Table: (and therefore, as an Emblem thereof, all the Communicants ought, at these words, to come from the more remote parts of the Church as near to the *Lord's Table* as they can.) But then he adviseth them, in the Words of Primitive Liturgies (b) to draw near *with Faith*, without which all their bodily approaches will avail them nothing; it being only by *Faith* that they can really draw near to Christ, and take this *Holy Sacrament to their Comfort*. But seeing they can't act their *Faith*, as they ought, in Christ, who dyed for their Sins, until they have confess'd and repented of them, therefore he further calls upon them to *make their humble Confession to Almighty God, meekly kneeling upon their knees*.

(a) Chrysost. Hom. 17. in 9. ad Hebr. Tom. 4. p. 524, 525. (b) Marc. 866
 ἡ Πίστις προσήλθε. Liturg. S. Chryl. and S. Jacob.

Sect. 14. Of the Confession.

The Suit-
ableness of
it in this
place.

BESIDES the private *Confession* of the *Closet*, and that made to the *Priest* in cases of great doubt, there was anciently a general Prayer for *Forgiveness* and *Mercy* in the publick Service of the Church, us'd by all the *Communicants* when they were come to the *Altar* (a). And since *Christ's Sufferings* are here commemorated, it is very reasonable we should own our *Sins* which were the Causes of them: And since we hope to have our *Pardon* seal'd, we ought first with Shame and Sorrow to own our *Transgressions* for his Honour who so freely forgives them: Which the Congregation here does in Words so apposite and pathetical, that, if their Repentance be answerable to the Form, it is impossible it should ever be more hearty and sincere.

Sect. 15. Of the Absolution.

The Necessi-
ty of it be-
fore the Sa-
crament.

WHEN the Discipline of the Ancient Church was in force, no Notorious Offender could escape the Censures that his Sin deserv'd, nor was he admitted to the Sacrament without a publick and solemn *Absolution* upon his Repentance. But this Godly Discipline being now every where laid aside (to the great detriment of the Church) 'tis so much the more necessary to supply it by a general *Confession* and *Absolution*: Of which see more. p. 90, 91.

why us'd in
this place.

§. 2. As to this particular Form, it shall suffice to note that it is in imitation of that ancient Form of Blessing recorded *Numb. 6. 24. &c.* And since it is certain that there is such a Power vested in the *Ministers of the Gospel* to support the Spirit of a dejected Penitent, by antedating his Pardon in the Name of God; there can be no fitter opportunity to exercise it than now; viz. when so many poor humbled Sinners are kneeling before God and begging Forgiveness at his Hands, which, coming from a Person commissioned by Christ for this end, ought to be receiv'd with Faith and Gratitude, since it is the only Way to quiet Peoples Consciences, now Revelations are ceas'd.

Sect. 16. Of the Sentences of Scripture.

The Ad-
vantage of
them in this
place.

IT is so necessary for every one that would receive Comfort and Benefit by this Blessed Sacrament to have a *lively Faith*, and a Mind freed from unreasonable Fears; that the Church, lest any should doubt of the Validity of the foregoing *Absolution*, hath subjoin'd these *Sentences*; which are the very Promises on which it is grounded, and so overflowing

(a) Chryl. Hom. 18. in 2 Cor. 8. Tom. 3. p. 647. lin. 12. &c.

with sweet and powerful Comforts, that if duly consider'd, they will satisfie the most jealous Souls, heal the most broken hearts, and utterly banish all Clouds of Sorrow and Despair. Chap. 6.

Sect. 17. Of the Lauds and Anthems.

AFTER we have exercis'd our Charity, Repentance and Faith, the next part of the Office is *Thanksgiving*; which is so considerable a part of our present Duty, that it hath given Name to the whole, and caus'd it to be call'd the *Eucharist* or *Sacrifice of Praise*. And here we begin with the *Lauds* and *Anthems*, which, together with most of the remaining part of the Office, are purely Primitive, near as old as Christianity it self, being to be found almost verbatim amongst the ancient Writers^(a). Having therefore exercis'd our Faith upon the foregoing *Sentences*, and so got above this World, we are now ready to go into the other, and to join with the Glorified *Saints* and *Angels* in Praising and Adoring that God who hath done so great things for us. Which that we may the better do, the Minister calls upon us to *lift up our Hearts*, viz. by a most quick and lively Faith in the most High God, the Supreme Governour of the whole World; Which being now ready to do, we immediately answer, *We lift them up unto the Lord*, and casting off all thoughts of the World do turn our Minds to God only.

The Antiquity of them.

Pr. Lift up your Hearts.

Ans. We lift them up &c.

§. 2. And our *Hearts* being now all *lift up* together, and so in a right Posture to celebrate the Praises of God; the Minister invites all to join with him in doing it, so as at the same time to believe that he is our *Lord*, and our *God*, saying, *Let us give thanks unto our Lord God*; Which the People having consented to and approv'd of, by saying, *It is meet and right so to do*; He turns himself to the Lord's Table, and acknowledgeth to his Divine Majesty there specially present, that, *It is very meet, right and our bounden Duty, that we should at all Times, and in all Places give Thanks to him*.

Pr. Let us give thanks &c.

Ans. It is meet and right &c.

Pr. It is very meet &c.

Sect. 18. Of the Trisagium.

THE Minister now looking upon himself and the rest of the Communicants as Members of the *Church Triumphant*; and all of us apprehending our selves, by Faith, as in the midst of that Blessed Society; we join with them in singing forth the Praises of the most High God, Father, Son, and Holy Ghost, saying, *Therefore with Angels and Arch-Angels &c.*

Therefore with Angels and Arch-Angels.

(a) Const. Apost. 1. 8. 12. Liturg. 8. Jacob S. Chrysol. S. Basil—Cyril. Catech. Mystag. 5.

Chap. 6.

Angels
thought to
be present at
the Perform-
ance of
Divine My-
series.

§. 2. That the *Angels* were present at the Performance of *Divine Myseries* hath been the opinion of both *Heathens* and *Christians* (a); and that they are specially present at the *Lord's Supper* is generally receiv'd (b). For since *Jesus* by his Death hath united *Heaven* and *Earth*; it is fit that, in this Commemoration of his Passion, we should begin to unite our Voices with the *Heavenly Choir* with whom we hope to praise God to all Eternity. For which end the *Christians* of the very first Ages took this *Hymn* into their Office for the Sacrament (c), being of Divine Original (d), and (from the word [*Holy*] thrice repeated in it) call'd by the *Greeks* [*Τρισάγιον*] the *Trisagium*, or *Thrice-Holy*.

Sect. 19. Of the proper Prefaces.

Why to be re-
peated eight
days toge-
ther.

ON the greater *Festivals* there are proper *Prefaces* appointed, to be repeated *seven* days after the *Festivals* themselves, (except that for *Whitsunday* which is to be repeated only *six* days after, because *Trinity-Sunday*, which is the *seventh*, hath a *Preface* peculiar to it self) to the end that the *Mercies* may be the better remembered by often repetition, and also that all the *People* (who in most places cannot Communicate all in *one Day*) may have other opportunities within those *eight days* to join in praising God for such great Blessings.

Christian
Festivals
why length-
en'd out for
several days.

§. 2. The reason of the Church's *lengthening* out these high Feasts for several days is plain: The Subject Matter of them being of so high a Nature, and so nearly concerning our Salvation, that one day would be too little to meditate upon them and praise God for them as we ought. A *Bodily Deliverance* may justly require *one Day* of Thanksgiving and Joy; but the Deliverance of the *Soul* by the Blessings commemorated on those times, deserve a much *longer* time of Praise and Acknowledgement. Since therefore it would be injurious to *Christians* to have their Joy and Thankfulness for such Mercies confin'd to *one Day*; the Church, upon the times when these unspeakable Blessings were wrought for us, invites us, by her most seasonable Commands and Counsels, to fill our Hearts with Joy and Thankfulness, and let them overflow *eight days* together.

Why fix'd to
Eight days.

§. 3. The reason of their being fix'd to *Eight days* is taken from the Practice of the *Jews*, who by God's appointment observ'd their greater Festivals, some of them for *seven*, and one, viz. the Feast of *Tabernacles* for *eight days*. *Lev. 23. 36.* And therefore the Primitive Church, thinking that the Ob-

(a) Δαίμονες Ἐπισκόπος δὲ τὸν ἱερὸν καὶ μυστήριον ὀργαζόμενος. ἐστὶν δὲ αὐτῶν. Plutarch. lib. de Orac. Angelo Orationis adhuc adstante. Tertul. Orat. c. 12. p. 134. B.

(b) Chrys. in Ephes. 1. Rom. 3. Tom. 3. p. 778. lin. 30, 31. (c) Vid. ut in not. (a) in pag. preced. (d) Mai. 6. 3.

servation of *Christian* Festivals (of which the *Jewish* Feasts Chap. 6. were only Types and Shadows) ought not to come short of them, lengthen'd out their higher Feasts to *Eight* days.

Though others give a quite different and mystical reason, viz. that as the *Octave* or *Eighth* day signifies Eternity (our whole lives being but the repetition or revolution of *seven* days) so the Church, by commanding us to observe these great Feasts for *eight* days, (upon the *last* of which especially, great part of the Solemnity is repeated which was us'd upon the *first* day) seems to hint to us, that if we continue the *seven* days of this *mortal* Life in a due and constant Service and Worship of God, we shall, upon the *eighth* day of *Eternity*, return to the first happy State we were created in.

§. 4. But whatever the Rise of this Custom was we are assur'd that the whole *eight* days were very solemnly observ'd on which they had always some proper *Preface* relating to the peculiar Mercy of the Feast they celebrated, to the end that all, who receiv'd at any of these times, should, besides the general Praises offer'd for all God's Mercies, make a special Memorial proper to the Festival.

§. 5. In the *Roman* Church they had *Ten* of them, but our Reformers have only retain'd *Five* of the most ancient; all which (except that for *Trinity-Sunday*, retain'd by reason of the great Mystery it celebrates) are concerning the principal Acts of our Redemption, viz. The *Nativity*, *Resurrection*, and *Ascension* of our Saviour, and of his sending the *Holy Ghost* the Comforter.

Sect. 20. Of the Address.

THE nearer we approach to these holy Mysteries, the greater Reverence we ought to express: For since it is out of God's meer Grace and Goodness, that we have the honour to approach his *Table*; it is at least our Duty to be so just as to confess it is a free and undeserv'd Favour, agreeing rather to the Mercy of the Giver, than to the Deserts of the Receivers. And therefore lest our late Rejoycing should savour of too much Confidence, we now allay it with this Act of Humility, which the Priest offers up in the name of all them that receive the Communion, therein excusing his own and the Peoples Unworthiness in Words taken from the most ancient Liturgies.

Sect. 21. Of the Prayer of Consecration.

THE Ancient *Greeks* and *Romans* would not taste of their ordinary Meat and Drink till they had hallow'd it by giving the first parts of it to their Gods (a). The *Jews* would

(a) Alex. ab Alex. Gen. dier. l. 5. c. 21.

Chap. 6. not eat of their Sacrifice till *Samuel* came to bless it (*m*): and the *Primitive Christians* always began their common Meals with a solemn Prayer for a Blessing (*b*); a custom so universal, that it is certainly a part of Natural Religion: How much more then ought we to expect the Prayers of the Priest over this Mysterious Food of our Souls, before we eat of it? especially since our Saviour himself did not deliver this Bread and Wine until he had consecrated them by giving thanks (*c*). So that this Prayer is the most ancient and Essential part of the whole *Communion Office*: and there are some who believe that the *Apostles* themselves us'd the latter part of this Form, from those Words, [*Who in the same night &c.* (*d*);] and it is certain that no Liturgy in the World hath alter'd that particular.

How abus'd
by the Ro-
man Church.

§. 2. The *Roman Church* indeed hath made large Additions to this Primitive Form, so that this is not above the tenth part of the Canon of their *Mass*, most part of the rest being taken up with the Names of Saints &c. But these Corruptions and Innovations being remov'd, our Excellent Reformers have given us the Apostolical and Catholick Form alone. In the former part of which the Priest Consecrates the Elements by praying to God, to sanctify them to the use intended. And this in the first Common-Prayer-Book of King *Edward VI.* was done in very express Terms: for then the Minister prayed to God that *with his Holy Spirit and Word he would vouchsafe to bless and sanctify his Creatures of Bread and Wine, that they might become the Body and Blood of his most dearly beloved Son Jesus Christ.* How these Words came to be left out in After-Reviews it is very hard to tell: though the Sense of them (it is true) is imply'd in that Petition which we now use, *Hear us, O Merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's Holy Institution, in remembrance of his Death and Passion, may be Partakers of his most Blessed Body and Blood.* And by these Words are the Elements now consecrated and chang'd into the Body and Blood of Christ.

In the Rubrick indeed after the Form of Administration the Church seems to suppose that the Consecration is made by the *Words of Institution*: For there it says that, *if the Consecrated Bread and Wine be all spent before all have Communicated; the Priest is to Consecrate more according to the Form before prescribed; Beginning at [Our Saviour Christ in the same Night &c.] for the Blessing of the Bread; and at [likewise after Supper &c.] for the Blessing of the Cup.* This Rubrick

(a) 1 Sam. 9. 13. (b) Tert. *Apol. c.* 39. p. 32. B. (c) Mat. 26. 26. 1 Cor 11. 24. (d) *Alcuin. de divin. Offic. c.* 39.

was added in the last Review, but to what end unless to save the Minister some time, does not appear. For though all Churches in the World have, through all Ages, us'd the *Words of Institution* at the time of Consecration; yet none, as I know of, except the Church of *Rome*, ever attributed the Consecration to the bare pronouncing of those Words only: But the Change of the Elements into the Body and Blood of Christ was always attributed by the most ancient Fathers to the *Prayer* of the Church (a). Whether this was the Opinion of those who added this Rubrick I know not; but yet I humbly presume that if the Minister should, at the Consecration of fresh Elements after the others are spent, repeat again the *Whole Form of Consecration*, he would answer the end of the Rubrick, which seems only to require that the latter part of the Form from those Words [*Who in the same night &c.*] be always us'd at such Consecration

And this is certainly a very Essential part of the Consecration. For during the Repetition of these Words the Priest performs to God the Representative Sacrifice of the Death and Passion of his Son. By taking the *Bread* into his Hands and *breaking* it, he makes a Memorial to Him of our Saviour's *Body broken* upon the Cross; and by exhibiting the *Wine* he reminds Him of his *Blood* there shed for the Sins of the World: And by *laying his hands* upon each of them at the same time that he repeats those Words [*Take, eat, This is my Body &c.* and *Drink ye all of this &c.*] he signifies and acknowledges that this Commemoration of Christ's Sacrifice so made to God, is a Means instituted by Christ himself to convey to the Communicants the Benefits of his Death and Passion, viz. the Pardon of our Sins, and God's Grace and Favour for the time to come.

N.B. In the beginning of this Prayer instead of those Words [*one Oblation of himself once offer'd*] which are now printed in most Common-Prayer-Books, the First Book of K. *Edward VI.* read [*own Oblation of himself once offer'd*]; and so, among others, does Dr. *Nichols* now, in his Edition of it, which he says he corrected from a *Sealed Book*. So that the common Reading seems to be an Error crept in at first in the Second Book of King *Edward*, and from thence deriv'd into after-Editions. Tho' the Words as they are, are not a Tautology (as some object) but very copious and elegant, and alluding to that Portion of Scripture in *Heb. 10.* where the *One Oblation* of Christ is oppos'd to the *Many Kinds* of Sacrifices un-

A Various Reading in this Prayer.

(a) Τῆς δι' Εὐχῆς -- εὐχαριστῆσαι τροφοῦ. Just. Mart. *Apol.* 1. c. 86. p. 129. Περὶ αὐτοῦ ὁ ὅτις ἰδιόματι σῶμα γινώμενος διὰ τῆς εὐχῆς. Orig. *contra Cels.* Lib. 8. and so in others.

Chap. 6. der the Law, and the *Once offer'd* to the *Repetition* of those Sacrifices.

The Minister to Stand at this Prayer and in the Post-Communion-Office.

§. 3. Dr. *Nichols*, in his Note upon this Prayer, has deliver'd his Opinion that it ought be said by the Minister upon his *Knees*; and the Reason he gives for it is because it is a Prayer. But that Reason would hold for *Kneeling* at several other Prayers both in this and in other Offices, which yet the Rubrick directs shall be us'd *Standing*. As to this Prayer indeed the Rubrick does not mention any Posture that the Minister shall be in at the saying of it; (for as to those words, *Standing before the Altar*, I am of opinion that they only relate to the Posture of the Minister whilst he is ordering the Elements.) But yet I take it for granted that whenever the Church does not direct the Minister to *Kneel*, it supposes him to *Stand*: Though Dr. *Nichols* will not allow of this; because he says there is not one Rubrick which obliges the Minister to *Kneel* in all the *Post-Communion-Service*; and yet he does not know any one that has contended for the Posture of *Standing* in the performance of that part of the Service. What the *Doctor* has known I cannot tell, but I can affirm the direct contrary, that I never knew one that contended for the Posture of *Kneeling* in the performance of that part of the Service. I don't say none ever did contend for that Posture, but that I never *knew* of any. But if any have done so, I am apt to think that they act contrary to the intention of the Church: For that She supposes the Minister to *Stand* during that part of the Service, I think is plain from Her not ordering him to *Stand up* whilst he gives the *Blessing*, which She certainly would have done, if She had suppos'd him to have been *Kneeling* before. Besides, the whole *Post-Communion-Service* is an Act of *Thanksgiving*, and therefore very proper to be said by the Minister *Standing*, that so the *Lifting up of his Body* may express the *Elevation of his Soul*. And indeed in most part of the *Whole Communion Office* the Priest is directed to *Stand*: In the beginning of the Office, he is order'd to say the *Lord's Prayer with the Collect* following *Standing*: And so he is to continue whilst he repeats the *Commandments*: then follows one of the two *Collects* for the *Queen*, the Priest *Standing as before*. Whilst he says the *Prayer for the whole State of Christ's Church*, there is no Posture mention'd; but since both the *Sentences* before it, and the *Exhortation* (at the time of *Communion*) after it, are both without doubt to be said *Standing*, and yet no mention made that there shall be any change of Posture during all that time; it seems very evident that the Church design'd that Prayer to be said *Standing*. At the *general Confession* indeed it is very fit that the Minister should *Kneel*, and therefore he is there directed to do so. And though any one knows in Reason that

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that he should *Stand* at the *Absolution*, yet That too is particularly mention'd in the Rubrick. From thence again to the *Address*, before the Prayer of Consecration, that being all an Act of Praise, he is to *Stand*; But there again he is directed to *Kneel*: But then at the end of it he is order'd to *Stand up*, and after the ordering of the *Bread* and *Wine*, to say the *Prayer of Consecration* without any direction to *Kneel*: Nor indeed would that be a proper Posture for him whilst he is performing an *Act of Authority*, as the *Consecrating the Elements* must be allow'd to be. Nor is he from hence to the end of the Office to *Kneel* any more, except just during the time of his own *Receiving*. So that through the whole Office he is order'd to *Kneel* but three times, *viz.* at the *General Confession*, the *Prayer of Address* just before the Prayer of Consecration, and at his *Receiving the Elements*; Which being three Places where there least wants a Rubrick to direct him to *Kneel* (since, if there was no such Rubrick, a Minister would of his own Accord, *Kneel* down at those times) and yet there being an Express Direction at each of those Places for him to *Kneel*; it is very evident that where the Rubrick gives no such Direction the Minister is always to *Stand*.

§. 4. If it be ask'd, whether the Priest is to say this Prayer whether the Priest be to say this Prayer standing before the Altar, or at the *North-end* of it; I answer the Priest be to say this Prayer standing before the Altar, at the *North-end* of it: For according to the Rules of Grammar, the Participle *Standing* must refer to the Verb *ordered*, and not to the Verb *say*. So that whilst the Priest is *ordering the Bread and Wine*, he is to stand *before* the Altar: But when he *says* the Prayer, he is to stand so as *that he may with the more readiness and decency break the Bread before the People*, which must be on the *North-side*. For if he stood *before* the Table, His Body would hinder the People from seeing; So that he must not stand there, and consequently he must stand on the *North-side*; there being, in our present Rubrick, no other Place mention'd for performing any other part of this Office. In the *Romish* Church indeed they always stand *before* the Altar during the time of Consecration, in order to prevent the People from being Eye-witnesses of their Operation in working their pretended Miracle. For were the People to look on and see what is done at such time, they would be apt to have less Esteem of it: And therefore they think it the best way to skreen it from their Eyes by the Intervention of the Priest's Body. But our Church enjoins the direct contrary, and that for a direct contrary Reason.

Sect. 22. Of the Form of Administration.

The Holy Elements to be deliver'd by the Minister to each Communicant,

THE Holy Symbols being thus Consecrated, the Communicants must not rudely take every one his own part; because God, who is the Master of the Feast, hath provided Stewards to divide to every one their Portion. Some Persons indeed have dislik'd the Minister's delivering the Holy Elements to *each* Communicant; pretending that it is contrary to the Practice of our Saviour, who bid the Apostles *take the Cup and divide it among themselves*, Luke 22. 7. But one would think that any one that reads the Context would perceive that that Passage does not relate to the *Eucharist* but to the *Paschal Supper*; since it appears so evidently from the 19th and 20th verses of the same Chapter, that the Sacrament of the *Lord's Supper* was not instituted till after that Cup was drank. But as to the manner of his delivering the Sacrament the Scriptures are wholly silent, and consequently we have no other means to judge what it was, but by the Practice of the first Christians, who doubtless, as far as was convenient and requisite, imitated our Saviour in this as well as they did in other things: and therefore since it was the general Practice among them for the Minister to deliver the Elements to *each* Communicant, we have as much Authority and Reason as can be desir'd to continue that Practice still.

into their Hands. •

§. 2. *The Minister therefore is first to receive the Communion in both Kinds himself; then to proceed to deliver the same to the Bishops, Priests and Deacons in like manner, (i. e. in both kinds) if any be present, and after that to the People also in order, into their hands (a);* which was the most ancient way of receiving (b). In St. Cyril's time they receiv'd it into the hollow of their *Right-hand*, holding their *Left-hand* under their *Right* in the Form of a *Cross* (c): And in some few Ages afterwards, some indiscreet Persons, pretending greater Reverence to the Elements, as if they were defiled with their *Hands*, put themselves to the charges of providing little *Saucers* or *Plates of Gold* to receive the Bread, until they were forbidden by the sixth General Council (d). Another abuse the Church of Rome brought in, where the Priest puts it into the Peoples *Mouths*, lest a Crumb should fall aside; which Custom was also retain'd for some time after the Reformation, being enjoin'd by the last Rubrick after the Communion Service in both Books of K. Edward VI. but it being afterwards

(a) Rubrick after the Prayer of Consecration. (b) Euseb. Hist. Eccl. l. 6. c. 43. p. 245. B. Chrys. in Ephes. 1. Hom. 3. Tom. 3. p. 778. lin. 16. (c) Cyril. Catech. Mystag. 5. §. 18. p. 300. (d) Can. 101. Tom. 6. col. 1186. A.

thought to savour too much of Transubstantiation, it was discontinued after the next Revival made in Q. Elizabeth's time, when the old Primitive way of delivering it into the People's Hands was order'd in the Room of it.

§. 3. The Communicants are enjoin'd to receive this Blessed Sacrament *Kneeling*; though could the Church be sure that all her Members would receive it, as they ought, with *Faith*, she needed not have laid any Commands upon them to use that Posture. For how can we pray in *Faith* to Almighty God to *preserve both our Bodies and Souls to everlasting Life*, and not make our *Bodies* as well as *Souls bow down* before him? How can we by *Faith* behold our Saviour coming to us, and offering us his own *Body and Blood*, and not *fall down and worship* him? How can we by *Faith* lay hold upon the *Pardon* of our *Sins*, as there seal'd and deliver'd to us, and receive it any otherwise than upon our *Knees*? Certainly they who can, have too much cause to suspect that they do not *discern the Lord's Body*, and consequently cannot receive it *worthily*.

To be receiv'd
Kneeling.

What Posture the *Apostles* receiv'd it in, is uncertain; but we may probably conjecture that they receiv'd it in a Posture of *Adoration*. For it is plain that our Saviour *blest* and *gave thanks* both for the *Bread and Wine*; and Prayers and Thanksgivings, we all know, were always offer'd up to God in a Posture of *Adoration*; and therefore we may very safely conclude that our *Blessed Saviour*, who was always remarkable for *outward Reverence in Devotion*, gave thanks for the *Bread and Wine* in an *Adoring Posture*.

The Apostles probably receiv'd in a Posture of Adoration.

Now 'tis very well known that it was a Rule with the *Jews* to eat of the *Passover* to Satiety: And therefore, since they had already satisfied Hunger, they cannot be suppos'd to have eaten or drank so much of the Holy *Eucharist* as that they needed Repose while they did it: and since, as we have already hinted, they rose from their Seats to *Bless the Bread*, it cannot be imagin'd that, without any reason, they would resolve to *Sit* down again during the Moment of eating it: and then, though they rose immediately a second time at the *Blessing* which was perform'd before the delivery of the *Cup*, that they immediately *Sat* down again to taste of the *Wine*, as if they could neither eat nor drink the smallest quantity without *Sitting*.

This indeed does not amount to a Demonstration, but is yet a very probable Conjecture; and shews how groundlessly they argue, who, from the Apostles eating the *Passover Sitting* or *leaning upon the left side* (which was the *Table Gesture* among those Nations,) conclude that they eat the *Eucharist* in the same Posture because it was celebrated at the same time.

Of the Communion Office.

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The Exam-
ple of the
Apostles
does not
bind us.

But besides, we may observe that the *Passover* it self was, at the first Institution of it, commanded to be eaten *Standing* and in *haste* (a), to expresse the *haste* they were in to be deliver'd out of their Slavery and Bondage; but afterwards when they were settled in the Land of Promise, they eat it in a quite contrary Posture, viz. *Sitting* or *lying down* to it, as to a Feast, to signify they were then *at Rest* and in Possession of the Land. And to this Custom (though we do not find any where that it was ever commanded or so much as warranted by God) did our *Blessed Saviour* comply, and therefore doubtless thought that the Alteration of the Circumstances was a justifiable reason for changing the Ceremonies. And therefore was it never so certain that a *Table-Gesture* was us'd at the Institution of the *Eucharist*; yet it is very reasonable, since the Circumstances of our Blessed Saviour is now different from what they were at the Institution, that our outward Demeanour should also vary. The Posture which might then be suitable in the *Apostles* is not now suitable in us: While he was corporally present with them, and they convers'd with him as *Man*, without any awful dread upon them which was due to him as the Lord of Heaven and Earth, no wonder if they did use a *Table-Posture*: but then their Familiarity ought to be no Precedent for us, who worship him in his Glory, and converse with him in the Sacrament, as he is spiritually present; and therefore should be very irreverent to approach him in any other Posture than that of *Adoration*.

When Kneel-
ing first be-
gan.

As to the punctual time when the Posture of *Kneeling* first began, it is hard to determine; but we are assur'd that it hath obtain'd in the *Western Church* above 1200 years; and though anciently they *Stood* in the *East* (b), yet it was *with Fear and Trembling, with Silence and down-cast Eyes, bowing themselves in the Posture of Worship and Adoration* (c).

How uni-
versal a
Practice.

But it is now the Custom of the *Greek, Roman, Lutheran*, and most Churches in the World to receive *Kneeling*: Nor do any scruple it, but they who study pretences to palliate the most unjustifiable Separation, or design'd neglect of this most sacred Ordinance.

The Pope
receives the
Sacrament
Sitting.

And it is worth observing, that they who at other times cry out so much against the Church of *England* for retaining several Ceremonies, which (though indifferent in themselves) they say, become unlawful by being abus'd by *Superstition* and *Popery*; can in this more solemn and material Ceremony agree even with the *Pope* himself (who always receives this Sacrament *Sitting*) rather than not differ from the best and purest Church in the World.

(a) Exod. 12. 11. (b) Euseb. Hist. Eccl. l. 7. c. 9. p. 255. B. (c) Cyril. Catech. Mystag. 5. §. 19. p. 301.

Nor may I pass by unobserv'd that the Posture of *Sitting* Chap. 6. was first brought into the Church by the *Arians*; who, stubbornly denying the Divinity of our Saviour, thought it no robbery to be equal with him and to sit down with him at his Table: for which reason it was justly banish'd the Reform'd Church in *Poland*, by a general Synod, A. D. 1583. — And 'tis the *Pope's* opinion of his being *St. Peter's Successor* and *Christ's Vicegerent* which prompts him to use such Familiarity with his Lord.

§. 4. As for the *Words of Administration*; the first part of *The Form* them, viz. *the Body*, or *The Blood of our Lord Jesus Christ*, of words. was the only Form us'd in *St. Ambrose's* time at the delivery of the *Bread and Wine* (a), to which the Receivers answer'd, *Amen*; both to express their Desire that it might be *Christ's Body and Blood* unto them, and their firm Belief that it was so. The next words, *Preserve thy Body and Soul unto Everlasting Life*; were added by *St. Gregory* (b). The following part, *Take eat, or Drink this &c* is a full Paraphrase of *Christ's* own words at the Institution of it, and the whole Form together is as suitable to the Occasion, as can be contriv'd.

§. 5. And here we must observe that our Church does not *Communion* (with the *Roman Church*) rob the People of half the Sacra- in One kind ment, but administers to the *Laiety* as well as *Clergy* under examin'd. *Both kinds*. The *Romanists* indeed pretend that Christ administer'd under *Both kinds* only to the *Apostles* whom he had made *Priests* just before, and gave no command that it should be so receiv'd by the *Laiety*. But we would ask whether the *Apostles* were not all that were then present? If they were, in what capacity did they receive it? How did they receive the Bread before the *Hoc Facite* (*Do this*)? As *Priests* or as *Laymen*? It is ridiculous to suppose those words chang'd their Capacity; though if we should allow they did, yet it would only relate to *Consecrating* and not to *Receiving*: But if Christ only gave it to the *Apostles* as *Priests*, it must necessarily follow, that the *People* are not at all concern'd in one kind or other; but that each kind was intended only for *Priests*: For if the *People* be concern'd, how came they to be so? Where is there any command but what refers to the first Institution? So that it had been much more plausible according to this answer to exclude the *People* wholly, than to admit them to *one kind* and to debar them of the *other*.

Not so, say they, because Christ himself administer'd the Sacrament to some of his Disciples under *One kind only*; *Luke* 24. 30. But in answer to this we reply, 1st. That they can never prove that Christ did then administer the *Sacrament*;

(a) Ambr. de Sacr. l. 4. c. 5. Tom. 4. col. 368. G. (b) Vid. Durant. de Rit. Eccles. Cathol. l. 2. c. 55. num. 16. p. 287.

Chap. 6. or that *zdzly*, if he did, the *Cup* was not implied; since *Breaking of Bread*, when taken for an ordinary Meal in Scripture does not exclude drinking at it.

When we appeal to the Practice of the Primitive Ages they leave us, and the most impartial of them will allow that the Custom of Communicating under *One kind* only, as is now us'd in the Church of *Rome*, was unknown to the World for a thousand years after Christ (*a*). In some cases ('tis true) they *dipt the Bread in the Wine*, as in the case of baptiz'd *Infants* (to whom they administer'd the *Eucharist* in those Primitive times) and very *weak, dying Persons*, who could not otherwise have swallow'd the *Bread*; and also that by this means they might keep the Sacrament at home against all emergent occasions: and this probably might in time make the way easier for introducing the Sacrament under the kind of *Bread* only.

Sect. 23. Of the Lord's Prayer.

Of the concluding Devotions.

IT is rudeness in Manners to depart from a Friends House so soon as the Table is remov'd, and an Act of Irreligion to rise from our Common Meals without *Prayer* and *Thanksgiving*: How much more absurd and impious then would it be for us to depart abruptly from the *Lord's Table*? Our Saviour himself concluded his last Supper with a *Hymn*, *Matt. 26. 30.* (suppos'd to be the *Paschal Hallelujah*) in imitation of which all Churches do finish this Feast with solemn Forms of *Prayer* and *Thanksgiving*.

Of the Corporal or Pall.

§. 2. But before the Minister proceeds to this, he is directed by the Rubrick to cover what remains of the Consecrated Elements with a *fair Linen Cloath*, which by the Writers of the Latin Church was sometimes call'd the *Corporal* from its being spread over the *Body* or Consecrated *Bread* (*b*), and sometimes the *Pall* (*c*), I suppose for the same Reason. The Institution of it is ascrib'd to *Eusebius* Bishop of *Rome*, who liv'd about the year 300 (*d*). And that it was of common use in the Church in the 5th Century is evident from the Testimony of *Isidore Peleusiota*, who also observes that the Design of using it was to represent the *Body* of our Saviour being wrapt in *fine Linen* by *Joseph of Arimathea* (*e*).

The Lord's Prayer why us'd first after receiving.

§. 3. The *Lord's Prayer* is plac'd first, and cannot indeed be any where us'd more properly: for having now receiv'd *Christ* in our Hearts, it is fit the first words we speak should be his, as if not only we but *Christ* liv'd and spake in us. We

(a) Secundum antiquam Ecclesie consuetudinem, omnes tam Corpori quam Sanguini communicabant: quod etiam adhuc in quibusdam Ecclesiis servatur. Aquin. in Johan. 6. (b) Alcuin. de Offic. Div. (c) Rad. Tungr. de Can. Obs. (d) Vid. Gratian. de Conf. Dist. 2. (e) Isid. Peleus. Ep. 123.

know that to as many as receive Christ, he gives Power to become the Sons of God, John 1. 12. so that we may now all with one heart, and one voice address our selves chearfully to God and very properly call him, *Our Father, &c.*

§. 4. The *Doxology* is here annext, because all these Devotions are design'd for an Act of Praise for the benefits receiv'd in the Holy Sacrament.

The Doxology why added.

Sect. 24. Of the First Prayer after the Lord's Prayer.

THIS Prayer is principally design'd for the Practice of St. Paul's advice, who beseeches us by the Mercies of God to present our Bodies, a living Sacrifice, holy and acceptable to God, as our reasonable Service, Rom. 12. 1. Upon which account the Fathers esteem'd it one great part of this Office to dedicate our selves to God. For since Christ hath put us in mind of his infinite Love in giving himself for us, and in this Sacrament hath given himself to us, and we have chosen him for our Lord, and solemnly vow'd to be his Servants; it is very just and reasonable, that we should also give up our selves wholly to him in such a manner as this excellent Form directs us.

Sect. 25. Of the Second Prayer after the Lord's Prayer.

WHEN we Communicate often, it may be very grateful, and sometimes very helpful to our Devotions to vary the Form: for which cause the Church hath supply'd us with another Prayer, which, being more full of Praises and Acknowledgements, will be most suitable when our Minds have a joyful Sense of the Benefits receiv'd in this Sacrament: As the former consisting chiefly of Vows and Resolutions is most proper when we would express our Love and Duty: Though indeed they are both of them such excellent Compo-sures and so very proper and suitable to the Occasion, that the Scotch Liturgy leaves out neither of them, but orders the first with a proper introduction to it to be us'd immediately after the Prayer of Consecration, before the receiving of the Elements; and this latter to be always us'd in this Place after the Lord's Prayer.

Sect. 26. Of the Gloria in excelsis, or the Angelick Hymn.

TO conclude this Office with an Hymn is so direct an imitation of our Saviour's Practice, Mat. 26. 30. that it hath ever been observ'd in all Churches and Ages. And tho' the Forms may differ, yet this is as ancient as any now extant:

The

Chap. 6. The former part of it is of an Heavenly Original, being sung by *Angels* at our *Saviour's Nativity*, *Luke 2. 14.* and was from thence transcrib'd into the *Oriental Liturgies*, especially *St. James's* where it is thrice repeated. The latter part of it is ascrib'd to *Telesphorus* about the year of Christ 139; and the whole Hymn with very little difference is to be found in the *Apostolical Constitutions* (a), and was establish'd to be us'd in the Church Service by the 4th Council of *Toledo* about 1000 years ago (b). In the present *Roman Missal* it stands in the beginning of this Office, but our Reformers have plac'd it much more properly at the close of the *Communion*: for every devout Communicant being now full of Gratitude, and longing for an opportunity to pour out his Soul in the Praises of God, cannot have a more solemn and compact Form of Words to do it in than this.

Se^{ct}. 27. Of the Final Blessing.

The Peace
of God &c.

THE People were always dismiss'd from this Ordinance by a solemn *Blessing* pronounc'd by the *Bishop* if present, if not by the *Priest* (c); and none were allow'd to depart till this was given by the one or the other (d).

The present Form is taken out of Holy Scripture, the first part of it being taken verbatim from *Philip. 4. 7.* and the latter part being a *Christian Paraphrase* upon the old *Jewish* Form, *Numb. 6. 24. &c.* For whereas the Name of *Lord* is thrice repeated there to note the *Mystery of the Trinity*; it is here explain'd by the *Father, Son, and Holy Ghost*.

Se^{ct}. 28. Of the Additional Prayers.

Of the Ad-
ditional
Prayers.

LEST there should be any thing left unask'd in this excellent Office, the Church hath added Six Collects more to be us'd at the Minister's discretion: Concerning which it will be sufficient to observe that they are plain and comprehensive and almost every Sentence of them taken out of the *Bible*, and are as proper to be join'd to any other Office as this.

Se^{ct}. 29. Of the Rubricks after the Communion.

Daily Com-
munications in
the Primi-
tive Church.

IN the Primitive Church, while Christians continu'd in their strength of Faith and Devotion, they constantly communicated *once every day* (e); which Custom continu'd till after *St. Augustin's* time (f): But afterward when Charity grew cold, and Devotion faint, this Custom was broke off,

(a) *Lib. 7. cap. 48.* (b) *Can. 13. Tom. 5. col. 1710. A.* (c) *Concil. Agath. Can. 30 Tom. 4. col. 1388. B.* (d) *Conc. Agathens. can. 47. Tom. 4. col. 1391. A.* (e) *Cypr. de Orat. Dom. p. 147. Basil. Epist. 289. Tom. 3. p. 279. A. B.* (f) *Aug. Ep. 98. Tom. 2. col. 267. E. --- Ep. 54. Tom. 2. col. 124. C.*

and they fell from every day to Sundays and Holy-days only, Chap. 6. and from thence at Antioch to once a year and no more (a).

In regard of this neglect, Canons were made by several Councils to oblige Men to receive three times a year at least, viz. at Christmas, Easter and Whitsuntide, (probably in conformity to the ancient Jews, who were commanded by God himself to appear before the Lord at the Three Great Feasts that corresponded to these, viz. in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles; Deut. 16. 26.) and those that neglected to Communicate at those seasons were censur'd and anathematiz'd (b).

§. 2. At the Reformation, our Church took the same care to bring her Members to daily Communion as has already been shewn (p. 186.) How zealous she still is to bring us to Communicate oftner than she obtains, is apparent from her enjoying Cathedrals and Collegiate Churches and Colleges (where they have convenient opportunities) to Communicate every Sunday at the least, and from her constraining as it were all her Members to receive three times a year; of which she appoints Easter for one, because at that time Christ our Passover was sacrific'd for us, and by his Death (which we commemorate in this Sacrament) obtain'd for us everlasting Life.

Every one may Communicate as much oftner as they please, the Church only puts in this Precaution, that there shall be no Communion unless three at the least Communicate with the Priest, in order to prevent the Solitary Masses which had been introduced by the Church of Rome, where the Priest says Mass and receives the Sacrament himself, though there be none to Communicate with him, which our Church disallows, not permitting the Priest to Consecrate the Elements unless he has Three to Communicate with him, because our Saviour seems to require three to make up a Congregation (c).

§. 3. The 5th Rubrick is design'd to take away all those Scruples which over Conscientious People us'd to make about the Bread and Wine. As to the Bread some made it an Essential part of the Sacrament to have leaven'd, others unleaven'd; each side, in that as well as in other matters of a moment, superstitiously making an indifferent thing a matter of Conscience. Our Saviour doubtless us'd such Bread as was ready at hand; and therefore this Sacrament being instituted immediately after the Celebration of the Passover, at which they were neither to eat leaven'd Bread, nor so much as to have any in their Houses upon pain of being cut off from Israel (d), does perfectly demonstrate that he us'd that which was unleaven'd. So that they who use unleaven'd Bread are cer-

The Care of our Church about frequent Communion.

Rubrick 4.

Rubrick 3.

Rubrick 2.

Solitary Masses not allow'd of.

what Bread may be us'd.

(a) Ambr. de Sacram. l. 5. c. 4. Tom. 4. col. 371. K. (b) Concil. Agath. can. 18. Tom. 4. col. 1386. C. (c) Mat. 18. 20. (d) Exod. 12. 15, 19.

Chap. 6. tain of being not in the wrong, because they are therein conformable to the prime Institution. For which reason both Common-Prayer-Books of K. Edward VI. enjoin *unleaven'd Bread* to be us'd throughout the whole Kingdom; and this *Rubrick* prescribes that which is usual to be eaten, which is now in *England* almost altogether *unleaven'd*: But for decency and the dignity of the Sacrament it enjoins the *best and purest Wheat Bread that can be got*.

Water
mix'd with
the Wine.

§ 4. Neither was the *Wine* the occasion of less dispute even in the Primitive times, but gave rise to two contrary Sects; one of which held it only lawful to use *Wine* alone without *Water*; whilst the other on the contrary Officiated with *pure Water* only, unmixt with *Wine* (a). Those which were most *Orthodox* observ'd a mean between both; they look'd upon the *Wine* as an Essential part of the Sacrament, but then they mix'd a little *Water* with it, partly in imitation of our *Saviour* himself, who we may reasonably suppose, at the first institution of the *Eucharist*, mix'd *Water* with his *Wine*, agreeable to the custom of that hot Climate, which constantly us'd to allay the strength and Heat of the *Wine* with *Water*; but chiefly that it might be more significant and expressive of that *Blood and Water which came forth from our Blessed Saviour's side, when he was pierc'd, upon the Cross. John 19. 34.* (b). St. *Cyprian* in a long Epistle (c) expressly pleads for this custom, as the only true and warrantable Tradition deriv'd from *Christ* and his *Apostles*, and endeavours to find out many mystical significations intended by it, and seems to intimate as if he had been peculiarly warned by *God* to observe it after that manner. It hath been indeed in all Ages an universal Practice, and was enjoin'd to be continued in our own Church by the first Reformers (d); though the next Revisers of our Liturgy took no notice of it, but looking upon it as a thing indifferent and accidental and so not obligatory to the Church, left it in the Breast of him that administers either to do it or let it alone according to his own Discretion. But the custom of *mixing* seems to be most eligible, as being more primitive and significant.

Rubrick 6.
The Remain-
der of the
Elements
how to be
dispos'd of.

§ 4. In the Primitive Church whatever of the *Consecrated Bread* was left after all had Communicated, was either reserv'd by the Priest to be administer'd to *Infirm Persons* in cases of exigency, that they might not dye without receiving the *Blessed Sacrament* (e); or else it was sent about to absent Friends, as Pledges and Tokens of Love and Agreement in

(a) Epiphanius Hæres. 30. de Ebionitis. Vol. 1. p. 139, 140. Paris. 1642.
(b) Just. Mart. Apol. 1. c. 85. p. 125. lin. 12. Irenæus adv. Hæres. l. 4. c. 57. p. 357. & l. 5. c. 2. p. 397. (c) Ep. 63. ad Cæcilium. p. 148. &c. (d) Rubr. in the first Common-Prayer-Book of K. Edward VI. (e) Euseb. Hist. Eccl. l. 6. c. 44. p. 246. C. Excerpt. Egbert. 22. Concil. Tom. 6. col. 1588.

the Unity of the same Faith (a). But this custom being abus'd Chap. 6. was afterwards prohibited by the Council of *Laodicea* (b), and then the Remains began to be divided among the *Clergy* (c); and sometimes the other *Communicants* were allow'd to partake with them (d), as is now usual in our Church where Care is taken to prevent the superstitious reservation of this Sacrament formerly practic'd by the *Papists*. If any of the Bread and Wine remain unconsecrated the Curate shall have it to his own use: For though it hath not been actually consecrated; yet by its being dedicated and offer'd to God, (see Sect. 10. §. 2.) it ceases to be common, and therefore more properly belongs to the Minister than any one else.

§. 5. Lastly after all the *Rubrics*, is added a *Protestation* The Protest- concerning the Gesture of *Kneeling* at the Sacrament of the station. *Lord's Supper*, declaring that *no Adoration is thereby intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily receiv'd, or unto any corporal presence of Christ's natural Flesh and Blood*: a Doctrine which requires so many ridiculous absurdities and notorious contradictions to support it, that it is needless to offer any confutation of it in a Church which allows her Members the use of their *Senses, Reason, Scripture and Antiquity*.

CHAP. VII.

OF THE

OFFICE OF

BAPTISM.

The Introduction.

WATER hath so natural a Property of Cleansing ^{washing} that it hath been made the *Symbol of Purification* ^{with Wa-} by all Nations, and us'd with that signification in ^{ter us'd by} the Rites of all Religions (e). The *Heathens* us'd ^{all Nations} divers kinds of *Baptism* to expiate their Crimes (f); and the ^{as a Sym-} *Jews Baptize* such as are admitted *Profelytes* at large (g); and ^{bol of Puri-} *fication*.

(a) Euseb. Hist. Eccles. l. 5. c. 24. pag. 193. B. (b) Can. 14. Tom. 1. col. 1500. A. (c) Const. Apost. l. 8. c. 31. (d) Theophil. Alex. can. 7. ap. Be-
vereg. Pandect. Canon. Apost. &c. Tom. 2. p. 572. F. (e) Τὸ ὕδωρ ἀγνίζει.
Plut. Quæst. Roman. (f) Tert. de Bapt. c. 5. p. 225. D. & 226. A. (g) See
this prov'd in Bishop Hooper's Discourse on Lent. Part. 2. Chap. 2. §. 2. p. 159.

Chap. 6. when any of those Nations turn *Jews*, who are already *circumcis'd*, they receive them by *Baptism* only: And this is that universal, plain and easie Rite which our Lord *Jesus* adopted to be a Mytery in his Religion, and the Sacrament of *Admission* into his Church. *Mat.* 28. 19.

How it typi-
fies a New-
Birth.

§. 2. Nor can any thing better represent *Regeneration* or *New Birth* (which our Saviour requires of us before we can become Christians, *John* 3. 3. — 7.) than *Washing with Water*. For as that is the first Office done unto us after our Natural Births in order to cleanse us from the Pollutions of the Womb; So, when we are admitted into the Church we are first *Baptiz'd* (whereby the Holy Ghost cleanses us from the Pollutions of our Sins, and renews us unto God) and so become, as it were, Spiritual Infants, and enter into a *New Life* and Being which before we had not (a).

The Form
of Baptism.

§. 3. As to the *Form* of Baptism our Saviour only instituted the *Essential* parts of it, *viz.* that it must be perform'd by a proper *Minister*, with *Water*, in the *Name of the Father, Son, and Holy Ghost*. *Mat.* 28. 19. but as for the *Rites* and *Circumstances* of the *Administration* of it, he left them to the determination of the *Apostles* and the *Church*. Yet without doubt a larger Form of Baptism was very early agreed upon, because almost all Churches in the World do administer it much after the same manner. The latter Ages indeed had made some superfluous Additions, but our Reformers have remov'd them, and restor'd this Office to a nearer resemblance of the ancient Model, than any other Church can shew.

We have now three several Offices; One for *Infants in public*; another for *Infants in danger of Death*; and a third for those of *Riper years*. But because the first is (or rather ought to be) most us'd, we shall make that the measure of the rest, and only treat of that in particular. But first we must speak something in general of each.

I. Of Publick Baptism of Infants.

Infant-
Baptism
vindicat.

AS *Baptism* was appointed for the same end that *Circumcision* was, and did succeed in the place thereof; so it is most reasonable, it should be administer'd to the same kinds of Persons: Therefore since God commanded *Infants* to be *Circumcis'd*; *Gen.* 17. 12. he would doubtless have them to be *Baptiz'd*. Nor is it necessary that Christ should particularly mention *Children* in his Commission, *Mat.* 28. 18. it is sufficient that he did not except them; for that supposeth he intended no alteration in this particular, but that *Children* should be initiated into the *Christian* as well as the *Jewish* Religion.

(a) See this prov'd at large in Mr Mede's 17th Discourse. p. 63. of his Works.

Besides,

Besides, if the Apostles had left *Children* out of the Covenant, and not receiv'd them as Members of the Church; the *Jews*, who took such care to have their *Children* circumcis'd, would certainly have us'd this as a great objection against the Christian Religion. Wherefore since *Infants* are a part of all Nations, and we read of whole *Households* baptiz'd (c); it must of consequence follow that the Apostles themselves baptiz'd *Infants*: only the Baptism of *Adult* Persons, being more for the honour of Religion, made the Baptism of *Infants* to be not so much taken notice of, which, being perform'd at the same time with the Baptism of their *Parents*, it was sufficient to note in general Words.

This we are sure of, all Antiquity affirms that the Baptism of *Infants* was an Apostolical Tradition, which the Church observ'd as Religiously as if it were a written Command (b). The *Apostolical Constitutions* command it (c), and about the year 250 St. *Cyprian* with 66 Bishops in Council with him declar'd that *None* ought to be forbidden *Baptism* and the Grace of God; which as it was to be observ'd and administer'd to all Men, so much more to *Infants* and *New-Born Children* (d). And that this Sentence of theirs was no novel Doctrine St. *Augustine* assures us; who, speaking concerning this Synodical Determination, tells us, that in this *Cyprian* did not make any new decree, but kept the Faith of the Church most firm and sure (e). So that *Infant Baptism* hath been universally practis'd in the Church from the very time of it's Institution, until some wild *Enthusiasts* of late, Revivers of old Heresies, presum'd to oppose it. But it is not the giddy Attempts of such unstable Persons, that can shake so solid and ancient a Practice.

§. 2. As for the *Place* where this solemn Action ought to be perform'd, if we look back into the Primitive Church, we shall find that it was at first unlimited; any *Place* where there was *Water*, as *Justin Martyr* tells us (f); in *Ponds* or *Lakes*, in *Springs* or *Rivers*, as *Tertullian* speaks (g); but always as near as might be to the *Place* of their publick Assemblies. For it was never (except upon extraordinary occasions) done without the Presence of the *Congregation*; it being both a Principal Act of Religious Worship, and also the Initiating of Persons into the Church; and therefore ought not to be administer'd (as the first Rubrick in this Office directs) but upon *Sundays* and other *Holy-days*, when the most number of People come together: as well for that the *Congregation* there present

Baptism to be administer'd in the Church.

And upon Sundays or Holy-days.

(a) Acts 16. 15, 33. 1 Cor. 1. 16. (b) Irenæus l. 2. c. 29. Orig. Hom. 8. in Lev. 12. 13. part. 1. p. 90. H. Hom. 14. in Luc. 2. part. 2. p. 142. L. (c) Lib. 6. cap. 15. (d) Cypr. Ep. 64. p. 158. (e) Ep. 167. Tom. 2. col. 593. A. (f) Ap. 1. c. 79. p. 516. lin. 8, 9. (g) De Bapt. c. 4. p. 225. C.

Chap. 7. *may testify the receiving of them that be newly baptiz'd into the number of Christ's Church, as also because in the Baptism of Infants, every Man present may be put in remembrance of his own Profession made to God in his Baptism. And this the Primitive Christians so zealously kept to, that the Trullan Council (a) does not allow Baptism to be administer'd in a Private Chappel, but only in the Publick Churches; punishing the Persons offending, if Clergy, with Deposition, if Laity, with Excommunication.*

In our own Church, of late years, since our unhappy Confusions, this Sacrament hath been very frequently administer'd in *Private*; and some Ministers have thought themselves, in a manner, to prevent the greater mischief of Separation, necessitated to comply with the Obstinacy of the greater and more powerful of their Parishioners: Who, for their Ease or Humour, or for the convenience of a more pompous Christening, will either have their Children baptiz'd *at home* by their own Minister, or, if he refuse, will get some other to do it.

But such Persons ought calmly to consider how contrary to Reason, and the plain design of the Institution of this Sacrament, this perverse custom, and their obstinate persisting in it, is. For what is the end of that Ordinance, but to initiate the Person into the *Church* of Christ, and to entitle him to the Priviledges of it? And where can there be a better Representation of that Society than in a *Congregation*, assembled after the most solemn and conspicuous manner for the Worship of God, and for the testifying of their Communion in it? Where can the Profession be more properly made before such Admission, where the Stipulation given, where the Promise to undertake the Duties of a Christian, but in such an Assembly of Christians? How then can all this be done in Confusion and Precipitance, without any timely Notice or Preparation, in *private*, in the Corner of a Room, in the presence of scarce so many as may be call'd a *Congregation*? The Ordinance is certainly *publick*, publick in the Nature and End of it, and therefore such ought the Celebration of it to be; the Neglect whereof is the less excusable, because it is so easily remedied.

II. Of Private Baptism of Infants in cases of Necessity.

Baptism ordinarily necessary to Salvation.

OUR Saviour hath said that *Except a Man be born of Water and of the Spirit he cannot enter into the Kingdom of God; John 3. 5.* making Baptism as well as Faith necessary

(a) Can. 59. Tom. 6. col. 1170. A.

to Salvation : Whereupon the Ancient Christians did constantly affirm, that there could be no Salvation in an ordinary way without it (a). And upon this Principle grew so great a care that none should die *unbaptiz'd*; that, in danger of Death, Persons, who had not gone through all their Preparations, were allow'd to be baptiz'd, upon promise that they would answer more fully if God restor'd them (b). These were call'd *Clinici*, because they were [ἐν τῇ κλινῇ βαπτίζοντες] baptiz'd as they lay along in their Beds. (But here we must observe that this was accounted a less solemn kind of Baptism, partly because it was done not by *Immersion* but by *Sprinkling*, partly because Persons were suppos'd at such a time to desire it chiefly out of Fear of Death, and many times when not thoroughly Masters of their Understandings: For which reasons Persons so baptiz'd (if they recover'd) are by the *Neocaesarean* Council render'd ordinarily incapable of being admitted to the degree of *Priests* in the Church(c).) The same care hath our Church taken of *Infants*, for though she requires of her Members (according to the Practice of the Primitive Church (d)) that they should bring their Children to be *publickly* baptiz'd in the midst of the Congregation; yet in cases of extremity She admits that Baptism should be perform'd in *private Houses*, without the usual Ceremonies, upon condition that more of the Solemnity be added afterwards when it is publish'd in the Church. And that Baptism may not be neglected, we are taught, that *it is certain by God's Word, that Children which are baptiz'd, dying before they commit actual Sin, are undoubtedly sav'd* (e). For it is certain by God's Word that *Baptism* is appointed for *Remission of Sins* (f); and it is also certain that all they whose *Sins are forgiven* are *undoubtedly sav'd* (g): Since therefore Infants have no other Sin but their *Original Corruption*, which is remitted in *Baptism*, they are *undoubtedly sav'd*.

§. 2. Some of the later Doctors indeed, of the Church of *Rome*, both before and after, the Council of *Trent*, have been too positive in asserting the *Damnation* of Infants which die *unbaptiz'd*, (as if God could not save them without it;) forgetting that it is commonly the neglect of the *Parents*, and that They are the Persons who despise the Covenant and deserve the greatest punishment. We may indeed affirm that there is no Promise for the Salvation of such, and that their Estate is at best but uncertain; for which reason no Parents (who love their own Children's Souls) should, upon pretence

(a) Tertul. de Bapt. cap. 12. p. 228. D. (b) Concil. Laodicen. Can. 47. Tom. 1. col. 1505. A. (c) Can. 12. Tom. 1. col. 1884. A. (d) Ut supra in not. (a) in pag. prior. (e) Rubr. 1. after the Office for the publick Baptism of Infants. (f) Act. 22, 16. ch. 2. 38. (g) Pl. 32. A.

Chap. 7. of God's Power or Mercy, presume to neglect so certain a means of Salvation. Therefore if Children be weak the Parents must immediately endeavour to procure their Baptism; but if, notwithstanding all their care, they die before it can be obtain'd, we must not then confine the Almighty to the outward Means, but believe he may save without them where he does not give an opportunity of using them. And in such cases the Parents must take comfort in having done what they could, and ought to hope in the Divine Mercy.

III. Of the Baptism of such as are of Riper Years.

The Necessity of a Distinct Office upon such occasion.

IN the Baptism of Persons of *Age and Understanding* there is more requir'd than in that of *Infants*: For they being capable to receive Instruction and to declare their Faith, and to exercise an actual Repentance; our Church commands that they be first Taught and Catechiz'd, and then that they be examin'd (either by the *Bishop or some other Person whom he shall appoint for that purpose, to whom timely notice is to be given, a week before at the least (a)*) concerning their Faith and Repentance. And the Persons themselves are advis'd, according to the Primitive Discipline (*b*), to prepare themselves by *Fasting and Prayer*, and a serious consideration of the Covenant into which they are about to enter. Which Variety between their Duty and that of Infants hath occasion'd the compiling of a peculiar Office; which is sometimes us'd for Converts to Christianity, and the unhappy Children of those licentious Sectaries, who, not content to oppose all the prudent Institutions of the Church, have cast off both those Sacraments which are of *Christ's* own Institution; by reason whereof, those, who spring from them, want their *Baptism* till they come to understand and hate the accursed Errors of their deluded Parents.

Sect. I. Of the Font.

Fonts, why so call'd.

Why plac'd at the lower end of the Church.

BEFORE we enter upon the Office it self, we shall speak a word or two of the *Place* where it is to be us'd. viz. the *Baptistery* or *Font*, so call'd because (as we have already hinted p. 209.) Baptism was at the beginning of Christianity perform'd in *Springs* or *Fountains*. They were at first built *near* the Church, then in the *Church-Porch*, and afterwards (as is now usual amongst us) plac'd *in* the Church it self, but still keeping the *lower end*, to intimate that Baptism

(a) Rubr. 1. *before the Office for Baptism of Persons of Riper years.* (b) Just. Mart. *Apol.* 1. c. 79. p. 116. Tert. *de Bapt. cap. ult.* p. 232. B.

is the *Entrance* into the Mystical Church. In the Primitive times Chap. 7. we meet with them very *large* and *capacious*, not only that they might comport with the general Customs of those times, *viz.* *Formerly* of Persons being *immers'd* or put under Water; but also because the stated times of Baptism returning so seldom, great *Multitudes* were usually baptiz'd at the same time. In the Middle of them was always a *Partition*; the one part for *Men*, the other for *Women*; that so, by being baptiz'd afunder, they might avoid giving offence and scandal. But *Immersion* being now discontinu'd, and Baptism administer'd at all times, and to single Persons, and those too generally *Infants*, there is no necessity to allow them so much room in the Church. It is only now requir'd that there be one in every Church made of *Stone* (a), because (saith *Durand* (b)) the Water, that typified Baptism in the Wilderness, flow'd from a *Rock*, *Exod.* of Stone. 17. 6. and because *Christ* who gave forth the *living Water* is in Scripture call'd the *Corner-Stone* and the *Rock*. *why made*

Se^ct. 2. Of the Preparative Prayers and Exhortations to be us'd before the Administration of Baptism.

I. **T**HE Godfathers and Godmothers being ready with the *Baptism* Child at the Font, the Minister is directed, *immediately* *why to be* after the Second Lesson either at Morning or Evening Prayer, *perform'd* (because then the whole Congregation are suppos'd to be present) to come thither; and there, before he proceeds to the *after the* Solemnity of Baptism, to ask *Whether the Child hath been already Baptiz'd or not?* because Baptism is never to be repeated; for as there is but *one Lord* and *one Faith*, so there is *Second* but *one Baptism*. *Ephes.* 4. 5. And in the Primitive Church those that stood up so stoutly for rebaptizing those who had been baptiz'd by *Hereticks*, did not look upon that as a *second* Baptism, but esteem'd that which had been conferr'd by *Hereticks* as *invalid*; seeing *Hereticks*, being out of the Church, could not give what they had not (c). And others, rather than repeat that Sacrament, allow'd even That Baptism to be valid which was administer'd by *Hereticks*, if it appear'd that it had been perform'd *in the Name of the Father, and of the Son, and of the Holy Ghost*. *Lesson.*

II. The Minister being satisfied that the Child hath *not* *The Exhortation.* been baptiz'd, begins the Solemnity with an *Exhortation* to Prayer: For there being a mutual Covenant in this Sacrament between God and Man, so vast a disproportion between

(a) Can. 81. (b) Rational. Divin. Offic. l. 6. c. 82. num. 25. fol. 364. (c) Tert. de Bapt. c. 15. p. 230. B. Cyprian. Hist. concil. Carthag. p. 229. &c. Apost. Conf. l. 6. c. 15. Cyril. Hieros. Praef. §. 4. p. 6.

Chap. 7.

the Parties, and so great a condescension on the part of the *Almighty* (who designs only our advantage by it, and is mov'd by nothing but his own free Grace to agree to it;) it is very reasonable the whole Solemnity should be begun with an humble Address to God.

The Two Prayers.

III. For which purpose here follow *Two Prayers*: In the *First* of which we commemorate how God did typifie this Salvation, which he now gives by Baptism, in saving *Noah* and his Family by *Water* (a), and by carrying the *Israelites* safe through the *Red Sea* (b), as also how *Christ* himself by being Baptiz'd, *sanctified Water to the mystical washing away of sin*: and upon these grounds we pray that God by his Spirit will *wash, and sanctifie* this Child, that he may be *deliver'd from his Wrath*, sav'd in the *Ark of his Church*, and so fill'd with Grace as to live holily here, and happily hereafter.

In the *Second Prayer*, to express our earnestness and importunity, we again renew our Address, requesting *first* that this Child may be *pardon'd and regenerated*; *2dly*, that it may be *adopted and accepted* by Almighty God.

The Gospel,

IV. But because it is reasonable, that before the *Sureties* engage in behalf of the *Infant*, they should have some comfortable Assurances that God will be pleas'd to make good the Agreement on *His* part; for their Satisfaction, the *Priest*, who is God's Ambassadors, produces a Warrant from *Scripture* (the Declaration of his Will) whereby it appears that God is willing to receive *Infants* into his Favour, and hath by *Jesus Christ* declar'd them capable of that Grace and Glory, which on *God's* part are promis'd in this *Baptismal Covenant*: wherefore the *Sureties* need not fear to make the *Stipulation* on *their* part, since they have God's own word, that there is no impediment in *Children* to make them incapable of receiving that which he hath promis'd, and will surely perform.

and Exhortation.

From all which Premises the Church, in the *Exhortation*, concludes, that the *Sureties* may cheerfully promise that which belongs to *their* part, since God by his Son hath given sufficient Security that *His* part shall be accomplish'd.

The thanksgiving.

V. After this follows a *Thanksgiving* for our own Call to the *Knowledge* of, and *Faith* in, God, which we are put in mind of by this fresh occasion: And wherein we also beg of God to give a new Instance of his Goodness, by *giving his Holy Spirit to the Infant* now to be baptiz'd, in order to it's *Regeneration and Salvation*.

The Preface to the Covenant.

VI. And now no doubt remaining but that *God* is ready and willing to perform *His* part of the *Covenant*, so soon as the *Child* shall promise on *his*; the *Priest* addresses himself to the *Godfathers* and *Godmothers* to promise for him: The Use of

(a) 1 Pet. 3. 20, 21. (b) 1 Cor. 10. 2.

which in the *Christian Church* was deriv'd from the *Jews* as Chap. 7. well as the Initiation of Infants it self (a). And it is by some believ'd that the *Witnesses* mention'd by *Isaiab* at the naming of his Son, *Isai*. 8. 2. were of the same Nature with these *Sureties* (b). The Original and Antiquity of Godfathers and God-mothers.

In the *Primitive Church* they were so early, that it is not easy to fix the time of their beginning, some of the most ancient Fathers making mention of them (c).

§. 2. The use of them is just and reasonable; for since the Laws of all Nations (because *Infants* cannot speak for themselves) have allow'd them *Guardians* to contract for them in *secular Matters*, which Contracts, if they be fair and beneficial, the *Infants* must make good when they come to *Age*; so in like manner the Church hath given them *Spiritual Guardians* to promise those things in their name, without which they could not obtain Salvation. And this gives Security to the Church that the Children shall not Apostatize, from whence they are call'd *Sureties*; provides Monitors to every Christian to remind them of the Vow which they made in their Presence, from whence they are call'd *Witnesses*; and better represents the New-Birth by giving the Infants New and Spiritual Relations, whence they are termed *Godfathers* and *Godmothers*. For though the *Parents* are oblig'd both by Nature and Religion to bring up their Children virtuously; yet the Church, for the greater care of the Baptiz'd Person's Salvation, requires *Sureties* besides; thereby doing what lies in her power to prevent that neglect in the Education of Children, which so much abounds notwithstanding. The Use of them.

§. 3. How long the Church has fix'd the number of these *Sureties* I cannot tell, but in a Synod held at *Worcester*, A. D. 1240. I find the same Provision made as is now requir'd by our Rubrick, viz. *That there shall be for every Male Child that is to be baptiz'd two Godfathers and one Godmother, and for every Female one Godfather and two Godmothers* (d). The Number of them.

VII. Of these Persons the Priest, in God's stead, takes Security that the *Infant* shall observe the Conditions of the Covenant, which is made by *Question and Answer*, which seems to have been the method in the Apostles days; for St. *Peter* calls Baptism the *Answer of a good Conscience*. 1 *Pet.* 3. 21. and in the *Primitive Church* *Queries* were always put to the Persons baptiz'd, which Persons at *Age* answer'd themselves, and *Children* by their *Representatives* (e), who are to answer The Stipulation to be made by Question and Answer.

(a) See this prov'd in Dr. Lightfoot. Vol. 2. p. 119. (b) Vid. Jun. & Tremel. in Locum. (c) Πρωτοεργα, Just. Mart. Ἀποστολ. Dionys. Areop. Eccles. Hier. c. 2. p. 77. B. C. Sponsores, Tert. Be Bapt. c. 18. p. 231. C. Fidejussores, Augustin. Serm. 168. in Append. ad Tom. 5. col. 293. C. (d) Synod. Wigorn. Cap. 5. apud Concil. per Labbee Tom. 11. part. 1. col. 375. C. (e) S. August. Ep. 98. Tom. 2. col. 267. F.

Chap. 7. in the *first Person* (as the *Advocate* speaks in the Person of the *Client*) *I renounce &c.* because the Contract is made properly with the *Child*.

Query 1.

§. 2. And *First* when we enter into Covenant with God, we must have the same Friends and Enemies as he hath, especially when the same that are Enemies to God, are also Enemies to our Salvation. And therefore since Children are by Nature the Slaves of *Satan*, and, though they have not yet been actually in his Service, will nevertheless be apt to be drawn into it, by the *Pomps* of this alluring *World*, and the *Lusts* of their *Flesh*, it is necessary to secure them for God betimes, and to engage them to take all these for their Enemies, because whoso loveth them cannot love God. *1 John 2. 15.*

Query 2.

§. 3. *Secondly*. Faith is a necessary Qualification for Baptism, *Mark 16. 16.* and before *Philip* would baptize the *Eunuch*, he ask'd him, *if he believ'd with all his heart*, and receiv'd his Answer that *he believ'd Jesus to be the Son of God. Acts 8. 37.* From which remarkable Precedent the Church hath ever since demanded of all those who enter into the Christian Profession, *if they believe all the Articles* which are imply'd in that Profession; and this was done either by way of Question and Answer (a), or else the Party baptiz'd (if of Age) was made to repeat the whole Creed (b).

Query 3.

§. 4. But *Thirdly*, it is not only necessary that the Party to be baptiz'd do *believe* the Christian Faith; but he must also desire to be join'd to that Society by the Solemn Rite of *Initiation*: Wherefore the Child is further demanded *whether he will be baptiz'd in this Faith?* because God will have no unwilling Servants, nor ought Men to be compell'd by Violence to Religion. And yet the Christian Religion is so reasonable and profitable both as to this World and the next, that the Godfathers may very well presume to answer for the Child, that *this is his desire*; for if the Child could understand the Excellency of this Religion and speak its Mind, it would without doubt be ready to say the same words.

Query 4.

§. 5. *Lastly*, St. Paul tells us, They that are baptiz'd must *walk in newness of Life*; *Rom. 6. 4.* therefore the Child is demanded *Fourthly*, *if he will keep God's Holy Will and Commandments, and walk in the same all the days of his Life?* For since it now takes Christ for its Lord and Master, and lists it self under his Banner, it is fit it should vow in the Words of this Sacrament to observe the Commands of its General. And tho' the Child cannot perform them at present, yet if it live to years of Discretion, it must either *keep God's Commandments*, or else it can never *enter Eternal Life. Mat. 19. 17.* Where-

(a) Cyril. *Catech. Mystag. 2. §. 4. p. 285.* Ambr. *de Sacr. l. 2. c. 7. Tom. 4. col. 360. K.* (b) Aug. *Serm. 58, in Mat. 6. Tom. 5. col. 337. D. E.*

fore as it promis'd to forsake all *Evil* before, so now it must engage to do all that is *Good*; without which it cannot be admitted into the Christian Church.

§. 6. I cannot conclude this Section till I have observ'd, that this whole Stipulation is so exactly conformable to That us'd in the *Primitive Church* that it cannot be unpleasant to compare them together: All that were to be baptiz'd, were brought to the Entrance of the *Baptistery* or *Font*, and standing with their Faces towards the *West* (which being directly opposite to the *East*, the Place of *Light*, did symbolically represent the Prince of *Darkness*, whom they were to renounce) were commanded to stretch out their hands as it were in defiance of him; and then the Bishop ask'd them every one, *Dost thou renounce the Devil and all his Works, Powers and Service?* To which each Party answer'd, *I do renounce them.* — *Dost thou renounce the World and all it's Poms and Vanities?* Answer. *I do renounce them* (a). Next they made an open confession of their *Faith*, the Bishop asking, *Dost thou believe in God the Father Almighty &c, in Jesus Christ his only Son our Lord, who &c. dost thou believe in the Holy Ghost, the Holy Catholick Church, and in one Baptism of Repentance for Remission of Sins, and Life Everlasting?* To all which each Party answer'd, *I do believe*; as our Church still requires in this Office (b).

This Baptismal Vow very Primitive.

SECT. 3. Of the Administration of Baptism.

I. **T**HE Contract being now made, it is fit the Minister should more peculiarly interceed with God for *Grace* to perform it; and therefore he offers up some short Prayers for the *Sanctification* of the Child, which supply the Place of the Old *Exorcisms*, which were an *Insufflation* or *Breathing* into the Face of the Person to be baptiz'd; by which they signified the Expelling of the Evil Spirit and the *breathing in* the Good Spirit of God (c). Though they seem to have been at first only some short divine Prayers, like these, collected out of God's Word, for the purifying of the Soul, and the Exclusion of *Satan* from thence; so that the Party baptiz'd may obtain the Benefits of Baptism, and be secur'd against his Moral Enemy (d).

II. After these follows a Prayer for *Consecrating the Water*; for though our Saviour Sanctified Water in general to the

The Prayers for the Sanctification of the Child.

The Prayer of Consecration.

(a) *Const. Apost. l. 7. c. 41.* — *Dion. Areop. de Eccl. Hier. c. 3. p. 77.* *D. Ambr. de Init. c. 2. Tom. 4. col. 343.* *K. de Sacram. l. 1. c. 2. Tom. 4. col. 354.* *A.* (b) *Const. Ap. l. 7. c. 41.* *Cyril. Catech. Mystag. 2. §. 4. p. 285.* *Ambr. de Sacram. l. 2. c. 7. Tom. 4. col. 360.* *K.* (c) *Aug. lib. beat. Vit. Tom. 1. col. 305.* *C. D. Enarr. in Psalm. 65. Tom. 4. col. 651.* *A.* (d) *Cyril. Praef. ad Catech. §. 5. p. 7.*

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ftical washing away of Sin, yet when this particular Water is to be us'd in so sacred a Ministry, it would be very indecent and irreligious not to beg of God that it may produce the desired Effect.

That the Primitive Christians always us'd a Prayer for the *Consecrating the Water* appears by sufficient Witnesses (a) and the Prayer they then us'd, consisted of the same two principal parts, as ours doth, viz. The Repetition of Christ's Words, *Mat. 28. 19.* and a Petition for the *Holy Spirit*.

The Nam-
ing of the
Child, at
Baptism.

III. All things being thus prepar'd, the Minister takes the Infant into his Arms; thereby reminding us of the Mercy of *Jesus*, who in like manner embrac'd those who were brought unto him, and will as lovingly receive the *Soul* of this present Child, as the Minister doth the *Body*. The next thing the Minister is directed to do, isto *ask the Child's Name*; for as the *Jews* nam'd their Children at the *Circumcision* (b) so the *Christians* have always nam'd theirs at *Baptism*; alluding to that *New Name* which *Jesus* promises to give his Servants, *Rev. 2. 17.* And even People of *Riper years* commonly chang'd their Name (as *Saul* (saith *St. Ambrose* (c)) at that time chang'd his Name to *Paul*) especially if the Name, they had before, was taken from any *Idol*, or *false God*. For the *Nicene Council* forbids the giving of *Heathen Names* to *Christians*, and recommends the giving the Name of some *Apo-
stle* or *Saint* (d): Not that there is any Fortune or Merit in the Name it self, but that, by such means, the Party might be stirred up to imitate the Example of that holy Person whose Name he bears.

for what
reason.

§. 2. As to the appointment of the Name it may be resolv'd upon by the *Relations*; *Ruth. 4. 17. Luk. 1. 59. &c.* but it must be dictated by the *Godfathers*, the Witnesses of this New Birth, and then solemnly given by the *Minister*, as a Badge of the Child's belonging to God, and to admonish him, when he is grown up, of his New Birth and Heavenly Kindred, and of the Vow he bound himself under at his Baptism.

The Form
of Baptism.

IV. After the *Name* is given, there are three things considerable in the Performance of this holy Ministration. 1. The *Person* who baptizeth; 2. The *Words*; 3. The *Actions* us'd in Baptizing. *First*, in relation to the *Person* who baptizeth; it is to be observ'd that our Saviour commanded the same Persons to *Preach* as he did to *Baptize*; so that *Unordain'd* Persons may as well presume to do the one as the other. There are indeed some Allegations out of the Primitive Writers which allow

Laymen
may not
Baptize.

(a) Cyprian. *Ep. 70. p. 190. Ambr. de Sacram. l. 2. c. 5. Tom. 4. col. 359. K. Basil. de Sp. Sanct. c. 27. Tom. 2. p. 211. A. (b) Luke 1. 59, 60. ch. 2. 21. (c) In Dominic. Prim. Quadrages. Serm. 2. Ordine 31. Tom. 5. col. 43. K. (d) Vid. Canon. Arabic. Can. 30. Tom. 2. col. 209. E.*

Laymen to baptize in cases of *Necessity* (a); but there are others of the Fathers who disallow that Practice (b); and it is to be observ'd that these Latter speak the Judgement of the Church, whilst the Former only deliver their own Opinion (c). And therefore it is certainly a great Presumption for an *unordain'd* Person to invade the *Ministerial* Office without any Warrant. What sufficient Plea the Church of *Rome* can pretend for suffering *Laymen* and *Midwives* to perform this most sacred and mysterious Rite, I am ignorant of; but as to the pretence of the Child's *Danger*, we may presume that the Salvation of the Child may be as safe in God's Mercy without any Baptism, as with such a one, as he hath neither commanded, nor made any Promises to. So that where God gives no opportunity of a Person who may do it with Commission, it must be left undone.

If it be ask'd whether Baptism when perform'd by an *unordain'd* Person be *valid* or not; I answer, that in my opinion it is not. Nor does the Liturgy of the Church of *England*, any where allow it to be so, but seems to me to imply the direct contrary. But this being at present the subject of a Controversy carried on by much abler Hands, I shall not presume to decide it here, but refer my Reader to form his Judgement from what has been publish'd on both sides **.

§. 2. The Words, *I baptize thee &c.* were always the Form of the *Western* Church. The *Eastern* Church useth a little variation, *Let N. be baptiz'd &c.* but the Sense is much the same: However in the next words, *viz. In the Name of the Fa-*

The Form of Words,

(a) Tert. de Bapt. c. 17. p. 231. A. Hieron. Dial. adv. Lucifer. (b) Const. Ap. l. 8. c. 46. Vid. Balsamon. in Can. 19. Concil. Sardicenf. ap. Bever. Annot. in Can. Apost. p. 201. (c) See this prov'd in Dr. Brett's Answer to Mr. Bingham's Scholastical History of Lay-Baptism; and in the second part of Lay-Baptism invalid.

** For the Merits of the Cause see *Lay Baptism Invalid*, the third Edition, and Dr. Brett's Sermon upon that Subject. Neither of which has yet been answer'd (I mean as to those parts of them which enter upon the Merits of the Cause) except in some few inconsistent, trifling, Pamphlets, not worth referring to. As to the Judgement of the Church of *England* there have been two Tracts publish'd under that Title, as it is suppos'd, by the B--p of St. Asaph the Substance of both which are answer'd in another Tract entitled *Dissenters and other Unauthorized Baptisms Null and Void, By the Articles, Canons and Rubricks of the Church of England. By the Author of Lay-Baptism Invalid*. As to the Judgement of the *Catholic* Church, Mr. Bingham has publish'd a *Scholastical History of Lay Baptism*, wherein he has endeavour'd to prove that the Church always allow'd such Baptisms to be valid. But this has been sufficiently answer'd by Dr. Brett in another Tract entitled, *An Enquiry into the Judgement, and Practice of the Primitive Church, in relation to Persons being Baptiz'd by Lay-Men*: and in the *Second Part of Lay Baptism Invalid*, by the Author of the first part. Which has been the occasion of Mr. Bingham's putting out a *Second Part* of his *Historical History* which, I am told, is again under the Consideration of those two Authors who intend to reply to it.

ther,

Chap. 7. *ther, Son, and Holy Ghost*, all Orthodox Christians did ever agree, because they are of Christ's own appointment, and for that reason unalterable. Wherefore when the Hereticks presum'd to vary from this Form, they were censur'd by the Church, and those Baptisms declar'd null, which were not administer'd in the Name of the Father, Son, and Holy Ghost. Some indeed took liberty to mingle a paraphrase with them, baptizing *In the name of the Father who sent, of the Son that came, and of the Holy Ghost that witnessed* (a), but our Reformers thought it more prudent to preserve our Lord's own Words intire without any Addition or Diminution.

Now by baptizing in the name of the three Persons, is not only meant that it is done by the Commission and Authority of God the Father, Son, and Holy Ghost; but also that we are baptiz'd into the Faith of the Holy Trinity, and are receiv'd into that Society of Men, who are distinguish'd from all false Professions in the World, by believing in three Persons and one God.

The Actions us'd in Baptizing.

Immersion:

What it signifies.

Not essential to Baptism.

Sprinkling, what it signifies.

§. 3. We are next to consider the sacred Actions in Baptism, which are the Dipping or Sprinkling of the Party with Water. At the beginning of Christianity, in those hotter Regions, (where they commonly bath'd every day) Baptism was generally perform'd by Immersion or Dipping, whereby they did more notably and significantly express the three great Ends and Effects of Baptism: For as in Immersion, there are three several Acts, viz. the putting the Person under Water, his abiding there for some time, and his rising up again; so by these were represented Christ's Death, Burial and Resurrection, and in conformity thereunto, our Dying unto Sin, the Destruction of it's Power, and our Resurrection to Newness of Life. But the Prudence and Charity of the Church (knowing this not to be essential to Baptism) did even there appoint that Clinick Christians, (i. e. such as through weakness kept their Beds) should only be sprinkled with Water; which St. Cyprian does, not only allow, but plead for, and that in a discourse on purpose when the Question concerning it was put to him (b): and therefore for the same reason may as well be indulg'd to tender Infants in these Northern Countries: For the divine Grace which is conferr'd in Baptism is not measur'd by the Quantity of Water us'd in the Administration of it. The Effects of Baptism are, (it is to be own'd) more plainly and significantly express'd by Dipping the Body under Water, and therefore the Church prescribes that, and only permits Sprinkling where it is certified the Child is weak; though neither is Sprinkling wholly without it's Signification, or inexpressive of the End of Baptism; for as the Immersing or Dipping the

(a) Const. Ap. l. 7. c. 22. (b) Ep. 69, ad Magnum. p. 185. &c,

Body of the Baptiz'd, represents the *Burial* of a Dead Person *under Ground*; So also the *Sprinkling* or *Pouring Water* upon the Party answers to the *Covering* or *Throwing Earth* upon a Person so dead. So that both Ceremonies agree in this, that they figure a *Death and Burial unto Sin*, and therefore since Custom has now prevail'd to the laying *Dipping* wholly aside, it is not a matter worth contending for, since *Sprinkling* is sufficient.

§. 4. It was the general Custom of the Primitive Church to dip or sprinkle the Person *Thrice*, viz. *once* at the name of each Person, whereby they thought they more fully express'd the Mystery of the *Trinity* (a). But afterwards when the *Arians*, who us'd the *Trine Immersion* to denote the Persons in the *Trinity* to be *Three Distinct Substances*, gloried that the *Catholics* did and held the same with them, it was decreed by the 4th Council of *Toledo* (b) that *one single Immersion* only should be us'd, because that would express the *Unity* of the Godhead, while the *Trinity* of Persons would be sufficiently denoted by the Person's being baptiz'd in the Name of the *Father, Son, and Holy Ghost*.

V. But to return to our own Office; the Child, being now baptiz'd, is become a Member of the Christian Church, into which the Minister (as a Steward of God's Family) doth solemnly receive it: And, for the clearer manifestation that it now belongs to *Christ*, sets his mark upon it, signing it in the *Forehead* with the Sign of the *Cross*. For the better understanding of which, we may observe that it was an ancient Rite for *Masters* and *Generals* to mark the *Foreheads* or *Hands* of their *Servants* and *Souldiers* with their Names, that by that means it might be known to whom they did belong: And to this custom the Angel in the *Revelation* is thought to allude, ch. 7. v. 3. *Hurt not the earth &c. till we have sealed the Servants of our God in their Foreheads*; and chap. 14. 1. the Retinue of the *Lamb* are said to *have his Father's Name written in their Foreheads*. And as *Christ's* Flock carried his Mark on their *Foreheads*; so did his great Adversary the *Beast* sign his *Servants* there also: ch. 14. 9. *If any Man shall receive the Mark of the Beast in his Forehead or in his hand &c.* Now that the *Christian Church* might hold some Analogy with those sacred Applications, she conceiv'd it a most significant Ceremony for *Baptism* (that being our first Admission into the Christian Profession) that all her Children should be sign'd with the *Cross* on their *Foreheads*, signifying there-

(a) Apost. Can. 50. Tert. Adv. Prax. c. 26. p. 516. A. de Coron. Mil. c. 3. p. 102. A. Cyril. Catech. Mystag. 2. §. 4. p. 286. B. Soz. Hist. Eccl. l. 6. c. 26. p. 673. D. (b) Can. 6. Tom. 5. col. 1706.

Chap. 7.

by their consignment up to *Christ*; whence it is often call'd by the Fathers, the *Lord's Signet* and *Christ's Seal*.

The Mark or Sign of the *Cross* seems to have been design'd from the very beginning to some great Mystery: The *Israelites* could overcome the *Amalekites* no longer than *Moses* by *stretching out his Arms* continu'd in the Form of a *Cross*, *Exod. 17. 11, 12, 13.* which undoubtedly prefigur'd that our Salvation was to be obtain'd through the means of the *Cross*: As was also further signified by God's commanding a *Cross* (for that, as *Grotius* proves, is the Mark meant) to be set upon those who should be sav'd from a common Destruction. *Ezek. 9. 4.*

But to come nearer; when our blessed Redeemer had expiated the Sins of the World upon the *Cross*, the Primitive Disciples of his Religion (who, as *Minucius Felix* affirms, did not worship the *Cross*) did yet assume that Figure as the Badge of Christianity: and, long before Material *Crosses* were in use, *Tertullian* tells us, that upon every Motion, at their going out, or coming in, at their going to Bath, or to Bed, or to Meals, or whatever their Employment or occasions call'd them to, they were wont [frontem signaculo terere] to mark (or (as the Word signifies) to wear out) their Foreheads with the Sign of the *Cross*; adding that this was a Practice, which Tradition had introduc'd, Custom had confirm'd, and the Believer's Faith had observ'd and maintain'd (a). And in another place (b) he tells us, that *Satan* not only imitated the Christians in their Baptism, but also in signing his Souldiers in their Foreheads: Which shews that the use of the *Cross*, even in the Administration of Baptism, was then a known Rite of Christianity. *Origen*, who liv'd not long after him, mentions those who were sign'd with the *Cross* at their Baptism (c), and *St. Cyprian*, his Cotemporary, says, that those who deserv'd well of the Lord were sign'd on the Forehead (d), and that the Forehead of a Christian is sanctified with the Sign of God (e). *St. Basil* tells us that an Ecclesiastical Constitution had prevail'd from the Apostle's days, that those who believ'd in the name of the Lord *Jesus Christ* should be Sign'd with the Sign of the *Cross* (f). We need not instance in the Writings of many other Fathers, who frequently us'd being sign'd in the Forehead for being baptiz'd: I shall only add this remark, that the first Christian Emperor, *Constantine the Great*, had his Directions from Heaven to make this Sign the great Banner in his Wars, with this Motto on it, [Εὐεργετὴς] By this Sign thou shalt overcome (g). And therefore we cannot suppose that our blessed Lord would by so immediate a Revelation countenance such a Rite as

(a) Tert. de Coron. Mil. c. 3. p. 102. A. B. (b) Id. de Praescript. Hæret. c. 40. p. 216. D. (c) Hom. 2. in Psalm. 38: part. 1. p. 299. (d) De Unit. Eccles. p. 116. (e) De Laps. p. 122. (f) De Sp. Sanct. c. 27. Tom. 2. p. 210. D. (g) Euseb. de Vita Constant. l. 1. c. 28. 29. p. 422.

this,

this, already us'd in the Church, if he had resented it before as superstitious and unwarrantable. And we may add that we ought not to be too petulant against that, which the Holy Spirit has sometimes signaliz'd by very renown'd Miracles; as those who consult the Ecclesiastical Histories, of the best Authority, cannot but be convinc'd.

§. 2. The Ancients indeed did use this Sign *before* the Action of Baptizing, whereas we use it *afterwards*; the better to content our scrupulous Brethren, who cannot justly charge us with making it Essential to Baptism, because the Rite as to the Substance of it, is finish'd before the Cross is made, and Baptism is esteem'd in case of Extremity no worse, as to the Effects, where it is celebrated without it.

The Cross why made after Baptism.

If it be alledg'd that "it is a *signifying Sign* of Human Institution, and so ought not to be annex'd to a Sacrament of *Divine Appointment*"; it may be remember'd that the putting *White Garments* upon the Baptiz'd, and the receiving the Infant into the Church with a *Kiss*, as a token that he is now become one of our Brethren, were *significant Signs* instituted and us'd by the best Christians, and yet had never any Offence taken at them.

To conclude, when any are receiv'd into the Society of our Religion, it is as lawful to declare it by a *Sign* as by *Words*. And surely there is no *Signature* so universally known to be the Mark of a *Christian* as that of the *Cross*, which makes St. Paul put the *Cross* for Christianity it self, 1 Cor. I. 17, 18. Gal. 5. 11. Phil. 3. 18. because the belief of a *Crucified Saviour* is the proper Article of this Faith, distinguishing the Christians from all other kinds of Religion in the World.

§. 3. The *Forehead* is the Seat of *blushing* and *Shame*, for which reason the Child is to be sign'd with the *Cross* on that part of him, *in token that hereafter he shall not be ashamed of Christ Crucified &c.*

why made upon the Forehead.

Sect. 4. Of the Concluding Exhortations and Prayers.

I. THE Holy Rite being thus finish'd, it is not decent to turn our backs upon God immediately, but that we should compleat the Solemnity by *Thanksgiving* and *Prayer*; and that we may do both with the Understanding, the Minister teaches us in a serious *Exhortation*, what must be the Subjects of our Praises and Petitions.

The Exhortation.

II. And since (as we have already hinted, *Introduct. pag. 4.*) the *Lord's Prayer* was prescrib'd by our Saviour to his Disciples as a *Badge* of their belonging to him, it can never be more reasonable or proper to use it than now, *viz.* immediately after the Admission of a *New Member* and *Disciple* into his

The Lord's Prayer.

Chap. 7.

his Church. And therefore whereas, in other Offices, this Prayer is generally plac'd in the *beginning*; it is here reserv'd till after the Child is baptiz'd, and receiv'd solemnly into the Church, because we can then more properly call God, *Our Father*, with respect to the *Infant*, when it is by Baptism made a *Member of Christ*, and more peculiarly adopted a *Child of God*. And this is exactly conformable to the Primitive Church: For the *Catechumens* were never allow'd to say, *Our Father &c.* till they had first made themselves *Sons* by Regeneration in the Waters of Baptism (a). For which reason this Prayer is frequently by the Ancient Writers call'd, *The Prayer of the Regenerate or Believers*, as being their Privilege and Birthright (b).

The Collect.

III. After this follows a *Prayer* wherein we *1st* give God thanks for affording this Child the *Benefits* of *Baptism*; and *2dly* pray for his Grace to assist it in the whole Course of it's Life.

The Exhortation to the Godfathers.

IV. And *lastly*, because nothing tends more directly to the securing of Holiness and Religion than a Conscientious Performance of this Vow of Baptism; here are added Endeavours to our Prayers for the fulfilling thereof. In the first Ages, when those of *Discretion* were baptiz'd, the *Exhortations* were directed to the *Persons* themselves (as they now are in our *Office of Baptism for those of Riper Years*;) But since *Children* are now most commonly the Subjects of Baptism, who are not capable of Admonition, here is a serious and earnest *Exhortation* made to the *Sureties*.

The Ill Practice of choosing unfit Persons for Sureties.

§. 2. Which if it be well consider'd, will shew how base it is for any to undertake this Trust meerly in *Complement*; how absurd to put *little Children* (whose Bond is not good in Human Courts) upon this weighty Office; and also how ridiculous for those who have taken this Duty upon them, to think they can *shake off* this charge again, and assign it over to the *Parents*. But yet this is frequently the Custom of this licentious Age, and the Occasion of many People's falling into evil Principles and wicked Practices; which might be easily prevented if the *Sureties* would do their Duty, and labour to fit their *God-children* for *Confirmation* and bring them to it: For till the *Child* by this means enters the Bond in his *Own name*, the *Sureties* must answer for all miscarriages through *their neglect*; whereas as soon as the *Child is confirm'd*, the *Sureties* are freed from that danger, and discharg'd from all but the Duty of *Charity*.

The necessity of bringing Children to Confirmation.

(a) Chrylost. Hom. 2. in 2 Cor. Tom. 3. p. 553. lin. 21, 22. Aug. Hom. 29. de Verb. Apost. & Serm. 59. cap. 1. Tom. 5. col. 343. D. & Serm. 65. c. 1. col. 119. C. in Append. ad Tom. 5. (b) Εὐχαριστία. Chryl. Hom. 10. in Coloss. Tom. 4. p. 142. lin. 41. Oratio Fidelium, August. Enchirid. c. 71.

C H A P. VIII.

O F T H E

C A T E C H I S M.

THERE are so many excellent Expositions of this *Catechism*, that it is as unnecessary in it self as inconsistent with my purpos'd brevity to speak of the particulars of it: It will be sufficient to my design, to observe that *Catechizing* or Instructing Children and others in the Principles of Religion was instituted by God himself (a), and hath been practic'd through all Ages of the Church (b). As to the *Jews*, *Josephus* tells us, that they were above all things careful that their Children might be instructed in the Law (c); to which end they had in every Village a Person call'd the *Instructor of Babes* (to which *St. Paul* seems to allude, *Rom.* 2. 20.) whose Business it was to teach Children the Law till they were *Ten* years of Age, and from thence till they were *Fifteen*, they instructed them in the *Talmud* (d). *Grotius* tells us (e) that at *Thirteen* they were brought to the House of God in order to be publicly examin'd; and, being approv'd, were then declar'd to be *Children of the Precept*, i. e. they were oblig'd to keep the Law, and were from thenceforth answerable for their own Sins. And whereas our *Saviour* submitted himself to this Examination when he was but *Twelve years old* (for that *Grotius* supposes was the end of his staying behind at *Jerusalem* and offering himself to the *Doctors* in the *Temple*) it was by reason of his Extraordinary Qualifications and Genius, which (to speak in the *Jew's* own Language) *did run before the Command*.

From the *Jews* this Custom was deliver'd down to the *Christians*, who had in every Church a peculiar Officer call'd a *Catechist* (f), whose Office it was to instruct the *Catechumens* in the Fundamentals of Religion, in some place for two whole years together (g), besides the more solemn Catechizing of them during the forty days of *Lent* preparatory to their Baptism at *Easter* (h).

(a) Deut. 6. 7. ch. 31. 11, 12. Prov. 22. 6. John. 21. 15. Eph. 6. 4. (b) Gen. 18. 19. Luke 1. 4. Acts 18. 25. Rom. 2. 18. Galat. 6. 6. 2 Tim. 3. 15. (c) Joseph, *Antiqu.* L. 4. c. 8. (d) Buxtorf. *Synag. Judaic.* c. 3. (e) In Luc. 2. v. 24. (f) Euseb. *Hist. Eccl.* l. 5. c. 10. p. 275. A. l. 6. c. 3, 12, 20. (g) *Concil. Elib. Can.* 42. *Tom.* 1. col. 975. B. (h) Cyril, *Catech. Mystag.* 1.

Chap. 8.

Catechism of
Children or
Converts as
proper after
Baptism as
before.

§. 2. There was indeed some Difference between the Persons who were Catechiz'd then, and those whom we instruct now. For then the *Catechumens* were generally such as were come to *years of Discretion*; but, having been born of *Heathen Parents*, were not yet baptiz'd: So that they Catechiz'd them *before* their Baptism, as we also do those who are not baptiz'd till they come to *Riper Years*. But since there are but few such now, and almost all Persons are baptiz'd in their *Infancy*; we are necessitated to Catechize those that are *already* baptiz'd: Nor is there any necessity of doing it *before* Baptism, if so be we take care that due Instruction be given to Converts and Children so soon as they are capable of receiving it. For our Saviour himself in that Commission to his Apostles, *Go ye, Make Disciples of all Nations, Baptizing them &c.* — Teaching them to observe all things whatsoever I have commanded you, *Mat. 28. 19, 20.* seems to intimate that Converts may first be enter'd into his Church by *Baptism*, and *afterwards* instructed in the Fundamentals of their Religion. Nor is this Catechizing *after* Baptism any ways dissonant from the Judgement of the Primitive Church: For they then determin'd that where it was not possible to Catechize *before* Baptism, it was sufficient to do it *afterwards*; as in the Case of such as were hastily baptiz'd in *Sickness*, who, by the ancient Canons, were to be instructed in the *Creed after* Baptism (a). And so when *St. Basil* was baptiz'd, the Bishop kept him in his House sometime *afterwards*, that he might instruct him in the Things pertaining to *Eternal Life* (b). And a Learned Writer affirms that all Baptiz'd Persons in the Primitive Times (although they had been Catechiz'd *before*) were yet wont to stay several Days *after* their Baptism to be more fully Catechiz'd in all Things necessary to *Salvation* (c). And therefore there is much more reason for us to Catechize *Children after* their Baptism, since they are naturally incapable of being instructed *beforehand*.

The Form
and Con-
tents of our
Catechism.

§. 3. As to the *Form* of our Catechism; it is drawn up after the Primitive Manner by way of *Question and Answer*: So *Philip* Catechiz'd the *Eunuch*, *Acts 8. 37.* and so the Persons to be baptiz'd were catechiz'd in the first Ages, as I have already shewn in discoursing of the Antiquity of the *Baptismal Vow*, pag. 217. Hence *St. Peter* calls it *the Answer of a good Conscience*, *1 Pet. 3. 21.* and accordingly he enjoins us *to be ready to give an Account of our Hope to every one that asks us. ver. 15.* And as our Catechism resembles those of the Ancient Church in the *Form* of it; so doth it also in its *Contents*, being not a large

(a) *Concil. Elib. Can. 38. Tom. 1. col. 974. E. & Concil. Laod. Can. 47. Tom. 1. col. 1505. A.* (b) *S. Amphilochius in vit. S. Basil.* (c) *Viccomes de Antiquis Ritibus Baptismi. Lib. 5. cap. 53.*

System of Divinity to puzzle the Heads of young Beginners; Chap. 8. but only a short and full Explication of the *Baptismal Vow*. The Primitive Catechisms indeed consisted of no more than the *Renunciation*, or the Repetition of the *Baptismal Vow*, the *Creed*, and the *Lord's Prayer*; and these, together with the *Ten Commandments*, at the Reformation, were the Whole of ours. But it being afterwards thought defective as to the Doctrine of the *Sacraments*, which in the Primitive Times were more largely explain'd to Baptiz'd Persons (a), King James I. appointed the Bishops to add a short and plain Explanation of them, which was done accordingly in that excellent Frame we see; being penn'd by Bishop Overal, then Dean of St. Pauls, and allow'd by the Bishops (b). So that now (in the Opinion of the best Judges) it excells all *Catechisms* that ever were in the World; being so *short* that the youngest Children may learn it by heart, and yet so *full* that it contains all things necessary to be known in order to Salvation.

In this it's Excellency is admirable, viz. that as all Persons are baptiz'd not into any particular Church, but into the Catholick Church of Christ; so here they are not taught the Opinion of this or any other particular Church or People, but what the whole Body of Christians all the World over agrees in. If it may any where seem to be otherwise, it is in the Doctrine of the *Sacraments*; But That also is here worded with so great Wisdom, Caution and Temper, as not to contradict any other particular Church, but that all sorts of Christians, when they have duly consider'd it, may subscribe to every thing that is here taught.

§. 4. The Time now appointed by the Church for Ministers to instruct and examine Children in some part of this Catechism is upon Sundays and Holy-days after the Second Lesson at Evening Prayer (c). But before the Review after the Restauration, this was to be done half an hour after Evensong &c. The Reason of the Alteration, I presume, was, That Catechism being perform'd in the midst of Divine Service, the Elder Persons as well as the Younger might receive Benefit by the Minister's Expositions, and that the Presence of Masters and Parents might be an Encouragement to their Servants and Children to a diligent Performance of their Duty herein.

(a) Vid. S. Cyril. *Catecheses Mystag.* (b) Conference at Hampton-Court. P. 43. (c) First Rubrick after the Catechism.

CH A P. IX.

OF THE

ORDER OF

CONFIRMATION.

The Introduction.

The Original of Confirmation.

SO soon as Children are come to a Competent Age, and can say in their Mother-Tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and also can answer to the other Questions of the Catechism, they are to be brought to the Bishop (a), in order to be by him Confirm'd, and to take their Baptismal Vow upon themselves. Which Ancient and Holy Rite of the Christian Church seems to have taken its Original from a like Usage among the Jews; Who, (as I have already hinted in the last Chapter, pag. 225.) always brought their Children at the Age of *thirteen* years, to be publicly examin'd before the Congregation, and to make a solemn Promise that they would thence forward engage themselves faithfully to observe the Law of *Moses*, and to be accountable for their own Sins: After which Engagement follow'd the Prayers of the Congregation, that God would bless and enable them to make good their Solemn Promise. From this Custom, I say, among the *Jews*, the Rite of *Confirmation* was probably deduc'd; which though it was not expressly instituted by our Saviour, as was *Baptism* and the Holy *Eucharist*, and so it is not properly a *Sacrament*; yet *Aquinas* thinks the reason, why this had no positive Institution was, because the *Holy Ghost* (who is herein communicated) was not given till after Christ's Ascension: However in His promise that He would send the *Holy Spirit* to his Disciples, and that it *should remain with them for ever*, *John* 14. 16. He seem'd to suppose that there should be some Rite instituted by them for the perpetual Collation of the Spirit.

Not a Sacrament.

The Institution of it.

The first Converts indeed, whom the Apostles baptiz'd, were Confirm'd by the immediate hand of God, who by mira-

(a) Third Rubrick after the Catechism.

culous Gifts of the *Holy Ghost* seal'd their Baptism, and attest-
ed the Truth of the Religion into which they had enter'd. But it was not long before the *Apostles* were appointed to Minister in giving the *Holy Spirit* to the New-Baptiz'd, and then they instituted the Rite of *Laying on of Hands*: And God was pleas'd to shew his approbation of their Institution, by giving wonderful measures of his Spirit to those on whom they had laid their hands, as appears from that famous Instance, *Acts* 8. 14. &c. where when the *Samaritans* had been converted and baptiz'd by *Philip the Deacon*, they did not receive the *Holy Ghost* until *Peter* and *John* had, by *laying on their hands*, Confirm'd them. This is strengthen'd by a parallel occurrence to the Disciples at *Ephesus*, upon whom, after they had been baptiz'd in the Name of *Jesus*, the Apostle *St. Paul* laid his hands, and then the *Holy Ghost* came upon them. *Acts* 19. 5, 6. &c. And the same Apostle *Heb.* 6. 2. mentions, as a Fundamental of Religion, not only the *Doctrine of Baptism*, but also the *laying on of hands*; by which the Orthodox Writers of all Ages have understood *Confirmation*; and *Calvin* upon the place affirms very peremptorily that this one Text shews *Confirmation* to be of Apostolical Institution. In short, *Confirmation* hath been continu'd as necessary to Sanctification through all Ages of the Church down to this time (a), and is still, in our sense of it, allow'd by the *Lutheran Churches* (b), and constantly practic'd in *Bohemia* (c), nor is it condemn'd by any sober *Protestants* in any of the Re-form'd Churches abroad.

SECT. I. Of the Preparative Part of the Office.

IN the present *Greek Church* Confirmation is always perform'd at the same time with Baptism, even to *Infants* as well as *Adult Persons*, for fear any should die without it (d). And in *Aquinas's* time, the *Roman Church* perform'd it soon afterwards, upon the persuasion that they were not perfect Christians till they were Confirm'd (e); but our Church more prudently defers it till Children come to years of *Discretion*, and are well instructed in the *Catechism*.

I. For which reason this Office begins with a proper *Pre-face* declaring that none are to be admitted to Confirmation, until they are so instructed, because it is impossible for any

(a) Tert. de Bapt. c. 8. p. 226. D. de Resur. Carn. c. 8. p. 330. C. Cypr. Ep. ad Jub. 73. p. 202. Euseb. Eccl. Hist. l. 6. c. 43. p. 244. C. D. Concil. Elib. Can. 77. Tom. 1. col. 978. E. Concil. Laodicense. Can. 48. Tom. 1. col. 1505. A. Ambr. lib. de Initia. c. 7. Tom. 4. col. 349. A. de Sac. l. 3. c. 2. Tom. 4. col. 363. H. (b) Confessio Saxonica de Confirmatione. (c) Commenius Annot. in Ration. Disciplin. Eccl. Bohem. c. 3. Sect. 3. (d) Gabriel. Severus Episcop. Philadelphiz. Περὶ τοῦ ἁγίου ἔργου Μυστηρίου (e) Aquinas Sum. 3. quæst. 72. Artic. 9.

Chap. 9. to renew their Vow, or take it upon themselves (which is the chief end of Confirmation) before they know what it is.

The Question and Answer,

II. The end of Confirmation being thus made known to the Congregation; the *Bishop*, in the next place, addresses himself to those who design to be *Confirm'd*; asking them in the first place *whether they be willing to renew their Baptismal Vow and to take it upon themselves*, solemnly charging them to give a direct and sincere Answer, as being *in the Presence of God and the whole Congregation*: and, for the greater Security, one *Godfather* or *Godmother* is peculiarly requir'd as a Pledge of their Sincerity, and to be a continual Monitor to them to keep their Vow, as well as a Witness of their making it. Dr. *Nichols* tells us that *our wise Reformers have laid that usage aside (a)*; But any one that will consult the third Rubrick after the Catechism will wonder how the Doctor should be so much mistaken, especially at the same time that, to account for the Alteration, he quotes the Rubrick immediately following.

The Versicles and Responses.

III. The Persons to be *Confirm'd* having confess'd their readiness to renew their Baptismal Vow; the whole Congregation expresses their Joy, and their Desires that it may be confirm'd in some of *David's* Words; which are often us'd in ancient Liturgies, and are very properly inserted here, that all Present may join, *1st*, In acknowledging that it is by the *help of God* that they are mov'd to desire Confirmation, *Pf. 124. 8.* *2dly*, In giving Glory to God for raising in them these good desires. *Pf. 113. 2.* and *3dly*, In begging that their *Prayers*, now made for them, may be *heard* and accepted. *Pf. 102. 2.*

The Prayer.

IV. After these Versicles follows a Prayer that God would *strengthen* the Baptiz'd *with the Holy Ghost the Comforter*, who had in their Baptism receiv'd him as a *Sanctifier*; and confer upon them the sevenfold Gifts of the Spirit, which are transcrib'd into this Prayer from the old Greek and Latin Translations of *Isai. 11. 1.* and are here put for all, because the Scriptures describe the *Holy Ghost* by *seven Spirits (b)*; and among the Ancients the Number *Seven* is put for the *Holy Ghost* himself (c). And these *seven gifts*, here reckon'd up, were repeated in the very same Words in the Office of Confirmation as long ago as St. *Ambrose's* time (d). From whence and the Greek Liturgy (e) this whole Prayer is almost verbatim transcrib'd.

(a) See his Note (d) upon the Rubrick before Confirmation. (b) Rev. 1. 4. ch. 4. 5. and ch. 5. 6. (c) Aug. de Civ. Dei l. 11. c. 31. Tom. 7. col. 297. B. (d) Ambr. de Institand. c. 7. Tom. 4. col. 349. A. de Sacram. l. 3. c. 2. Tom. 4. col. 363. H. (e) Eucholog. Grac. p. 355. Offic. S. Baptism.

Sect. 2. Of the Solemnity of Confirmation.

THOUGH *Philip* the Deacon had liberty to *Preach* Bishops on-ly may confirm. and *Baptize*, yet the *Apostles* only could *Confirm* (a); and thereupon the Primitive Church always reserv'd the Honour of dispensing this Administration to the *Bishops* their Successors, as all the Fathers unanimously testifie (b).

But then as the *Bishops* have the sole Honour, so they have also the whole Charge of this Duty; and since it must be wholly undone if they do not perform it; the Church hath enjoin'd the frequent Administration of it by those Reverend Fathers, whose peculiar Priviledge of *Confirming*, is apt to beget a greater Veneration for it in the minds of devout People, and to make them expect greater Effects from that Office, which none but the Highest Order in the Church can perform.

§. 2. When the Bishop *Confirms* any one, he lays his Hand By Imposition of Hands, upon their head; which is one of the most ancient Ceremonies in the World; observ'd by *Jacob* in giving his *Blessing* (c), and ever after practic'd among the *Jews* in *Benedictions*, and in conferring *Holy Offices* (d), and to many other purposes in their Religion: Accordingly our Lord us'd it when he *blest* little Children (e) and *heal'd the Sick* (f); and the *Apostles*, from so universal a Practice, continued the Rite for *Communicating the Spirit* in *Confirmation* (g); which was so regularly observ'd that St. *Paul* calls the whole Office, *Laying on of Hands* (h) as we noted before: which Name it afterwards retain'd among the *Latin* Fathers, *Confirmation* being never administer'd without that Ceremony.

The *Roman* Church indeed of late hath left it out, and instead of it, use *Anointing*, and giving the Person a *Box on the Ear*; the Original of which Rite I can give no account of, unless it be deriv'd from the old *Heathenish* Rite us'd in the Manumission of a Slave or Servant; But our Church hath wisely restor'd the *Laying on of Hands* as the Essential and Apostolical Rite.

§. 3. It was anciently the manner for the Bishop to lay Laying the hands a Cross, and Anointing formerly us'd in Confirmation. both his hands a Cross upon the head of the Party confirm'd; in allusion to *Christ's* Death on the Cross, in whom we believe, and from whom we receive the *Holy Ghost*. But this is now laid aside, as is also the Ceremony of *Anointing with Oil*, us'd so anciently both in the *Latin* and *Greek* Church, that the whole Office is from thence call'd *Chrism* or *Anoint-*

(a) Acts 8. 14. 15. ch. 19. 5, 6. (b) Cypr. Ep. 73, p. 202. Ambr. in Ep. ad Hebr. 6. 2. Tom. 3. col. 633. F. Dionys. Aropp. Eccl. Hier. c. 5. p. 117. B. Hieron. Dialog. inter Orthodox. & Lucifer. (c) Gen. 48. 14. (d) Numb. 27. 18. (e) Mat. 19. 13. Mark. 10. 16. (f) Luke 4. 40. (g) Acts 8. 17. (h) Heb. 6. 2.

Chap. 9. *ing* in some very old Canons. But it must be consider'd that this does not appear to have been of Apostolical Institution, but to have been added after their times in allusion to that *Oil*, to which the *Holy Spirit* is compar'd for its Healing and Burning Qualities, and is now accompany'd with so much Superstition in the *Roman* Chutch that it hath excluded the more ancient Rite of *laying on of hands*: For which reason our Reformers restor'd the Primitive Ceremony, and rejected the *Anointing* as not Essential to the Office, nor us'd by the Apostles.

The Benediction.

§. 4. And now though the *Bishop* be the Instrument of conveying the *Holy Spirit* to us, yet he does not pretend to give it as from himself; but by an humble and earnest Supplication begs it of God, whose Steward he is: For *Confirmation* was always perform'd by praying over the Party Confirm'd, and St. *Ambrose* notes that even St. *Paul* himself was not so bold as to communicate the Spirit authoritatively to his new Converts, but that he begs it of God for them. *Coloss.* 1. 9. (a).

Sect. 3. Of the Concluding Devotions.

The Verse and Lord's Prayer.

I. **T**HE Parties *Confirm'd*, having profess'd their Faith, and vow'd Obedience, ought now to be saluted as Brethren; and therefore the *Bishop* first desires that *the Lord may be with them*, to assist them in blessing his Name for these Mercies; and they again mutually pray that *the Lord may be with the Spirit* of the Holy Man who is praying for them; and then they all join in repeating the *Lord's Prayer*, which, as we have already more than once observ'd, must not be left out of any Office.

The Collect.

II. And because the *Bishop* has *laid his Hand* on these as a token of God's Favour, he is therefore concern'd to pray that it may not be an empty and insignificant Sign; but that *the Hand of God may be over them for ever, and his Holy Spirit be always with them*.

The Second Collect.

III. After this is added a *Collect* out of the *Communion-Office*; because the Ancients believ'd that *Confirmation* was a Preservative to both *Body* and *Soul*(b): so that after we have receiv'd it, we may very properly pray that God *would direct, sanctifie and govern both our Souls and Bodys in the ways of his Laws, and in the Works of his Commandments*.

The Blessing.

IV. The *Blessing* concludes all Offices, and particularly ought to end this; in regard of its being an *Epitome* of the whole Administration, which is only a more Formal and Solemn *Benediction*.

(a) Ambr. de Sp. Sanct. l. 1. c. 7. Tom. 4. col. 224. G. (b) Cyril. Catech. Mystag. 3. §. 5. p. 291.

The Conclusion.

BEFORE we conclude this Chapter it will not be im-
proper to observe to what *End* the *Holy Ghost* is given us
in this Ordinance; which is not to make us able to speak
with Tongues, or to work Miracles, but to know the Word,
and to do the Will of God. For as in *Baptism* the Holy Ghost
gives us what is sufficient to make us *Innocent*, so in *Confir-*
mation it gives Increase, and make us *Gracious*: There the
Spirit was bestow'd to cleanse us from *Sin*, Here to adorn us
with all its *Graces*.

§. 2. And yet though the *End* of this Rite be so excellent,
and the Rite it self commended by Christians of all Persuasi-
ons; it is (however it comes to pass) too much neglected,
to the grief of all good Men, the Scandal of the Church, and
the great Detriment of Religion. The *Romanists* indeed pre-
tend to prefer it before *Baptism* (a); But must we give it no ho-
nour because they give it too much? It is not in our Church
set to vie with *Baptism*, but, as formerly, appointed to pursue
the same design, and order'd to make the Baptifmal Vow
more solemn and more regarded. We do not absolutely deny
Salvation to all that want it; but we think it highly concerns the
Church and every particular Person to be careful it be not
omitted. For though they who dye presently after *Baptism*
have all things needful to Salvation; yet they that are to live
and to maintain a Spiritual Combat against the World, the
Flesh and the Devil, have need of God's further Grace and
Assistance: And therefore our Church does not say that *Men*
of *Ripe Years*, but that *Children, being baptiz'd, dying before they*
commit actual Sin, i. e. dying whilst they are Children, *are*
undoubtedly sav'd. For though *Baptism*, of it self, will save a
Person that dyes immediately after it; yet *Confirmation* must
help them that are to go in the hard and streight ways of Chri-
stianity, or else they may happen to perill as they go. We
read in the *Acts of the Apostles* that those *Samaritans* whom
Philip baptiz'd had not yet receiv'd the *Holy Ghost*. *Acts* 8.
16. by which we must understand, not that they had receiv'd
no Fruits of the Spirit at all by *Baptism*, but that they had
not receiv'd the Fullness and Perfection of the Spirit, which
is given by *Confirmation*. The *Apostles* receiv'd the *Holy*
Ghost both when they were *Baptiz'd*, and when they were
Ordain'd by Christ; yet we read that after both these the
Holy Spirit was not yet given, because they were not then en-
dued with that Fullness of Ghostly Strength, which was pour-

(a) Hoc Sacramentum perfectivum esse Baptismi, asserit Aquinas. Sum. 3. Qu.
72. Art. 9. majore veneratione venerandum, & tenendum quam Baptismus. Gra-
tian. Dist. 5, de Consecr. l. 3.

Chap. 10. ed upon them at the Feast of *Pentecost*. Before, they were all so fearful, as to fly and run away; but afterwards they were so full of Courage as that no Death or Martyrdom could amaze them. With them indeed *Confirmation* was attended with *Miracles*, which were necessary in the Infancy of the Church, in order to convince others of the Truth of Christianity. But amongst such as are already Christians there is no need of Miracles, and therefore the *Holy Ghost* does not now empower us to work them: But still He conferreth the same Graces upon us, in the Administration of this Rite, as he did upon the *Apostles*, viz. All that are necessary to perfect and compleat a Christian, which are enumerated in the Prayer at the beginning of this Office, viz. the Spirit of *Wisdom* and *Understanding*, the Spirit of *Council* and *Ghostly Strength*, the Spirit of *Knowledge* and *True Godliness*, and the Spirit of *Holy Fear*.

C H A P. X.

O F T H E

Form of Solemnization

O F

M A T R I M O N Y.

The Introduction.

*Marriage a
Sacred
Action.*

MANKIND is naturally inclin'd to Society, and the Bond, as well as the Foundation, of all Societies is *Marriage*; which ought to be made Sacred, and adopted into Religion, because it is the Interest of Mankind it should be inviolable. For which reason our Church appoints,

*To be per-
form'd by a
Lawful Mi-
nister.*

§. 2. *First*, That none but a *Lawful Minister* shall tie these Bonds, for God himself married the first Man and Woman (a), and the Covenant is made to him; and the Minister is God's Representative, to take the Securities and bless the Parties in God's Name. for which cause the Primitive Christians did not account it a *Lawful Marriage*, unless it was celebrated

(a) Gen. i. 18. ch. 2. 23, 24.

by a *Lawful Minister* (a): and the Laws of this and all other Nations enjoin the same thing. Chap. 10.

§. 3. *Secondly*, Our Church allows no *Clandestine Marriages*, for it orders that the *Banns* (i. e. the Decree) of *Matrimony* should be publish'd three severall times in the Church before the Marriage be celebrated (b), a custom as ancient as the times of *Tertullian* (c), and us'd in the *Protestant* Churches abroad as well as here; being intended to prevent all Objections that might be made in vain, when once the Bonds are tyed: and whatever Priest celebrates any Marriage before such *Publication* is made or *Licence* obtain'd, is liable to be suspended for three years (d).

§. 4. *Thirdly*, For better security against *Clandestine Marriages*, the Church Orders that all Marriages be celebrated in the *Day-time*; for those who mean honourably and honestly need not fly the Light. And because all Persons are most serious in the *Morning*, it is appointed that they shall be Solemniz'd between the Hours of *Eight* and *Twelve* (e), and formerly it was requir'd that the Bridegroom and Bride should be *Fasting* when they made this religious Vow in God's Presence (f); by which means they were safe from being made incapable by *Drink* of making a wife and voluntary choice in this great and weighty Affair. The Time of the Day.

§. 5. But besides the Time of the Day, there were formerly *Seasons of the Year* also appointed, when these Marriages should be perform'd; for it hath been a very ancient custom of the Christian Church to prohibit all Persons from entring upon their Nuptials on those solemn times which are set apart for *Fasting* and *Prayer*, and other Exercises of extraordinary Devotions: which seems to be grounded upon the Command of God, *Exod.* 19. 15. the Counsel of *St. Paul*, *1 Cor* 7. 5. and the Practice of all the sober part of Mankind: For even those who have Wives ought, at such times, to be as those who have none; and therefore those who have none ought not then to change their Condition. Besides, there is so great a contrariety between the *Seriousness* that ought to attend the days of *Solemn Religion*, and the *Mirth* that is expected at a *Marriage-Feast*, that it is not convenient they should fall on the same day; because then we are in great danger of either violating Religion or disobliging our Friends. Which consideration so far prevail'd with the ancient *Romans*, that they would not permit those days that were dedicated to Acts of *Religion* to be hinder'd or violated by *Nuptial-Celebrations*. The Time of the Year.

(a) Ignat. *Epist. ad Polycarp.* §. 5. p. 9. Tert. *ad Uxor.* l. 2. c. ult. p. 171. & de *Pudicitia* c. 4. p. 557. B. Euarist. *Ep. 1. ad Episc. Afric. Conc.* Tom. 1. col. 534. B. C. *Conc.* 4. Carthag. *Can.* 13. Tom. 2. col. 1201. A. B. (b) Rubr. 1. in the Office of Matrimony. (c) Tertull. *lib. de Pudicitia.* c. 4 p. 557. B. (d) *Can.* 62, 63. (e) *Can.* 62. (f) *Synod. Winton. An.* 1308. *Spelm.* Tom. 1. p. 448.

Chap. 10. *lebrations* (a). And upon these grounds the Council of *Laodicea* (b) forbids all Marriages in the time of *Lent*; and several other Canons add other times in which *Matrimony* is not to be solemniz'd: and it is a vulgar Notion that even in our own Church some certain Times are still prohibited; viz. From *Advent Sunday* till a *Week after the Epiphany* (being the Festival of *Christmas*,) from *Septuagesima Sunday* till a *Week after Easter* (being the Fast of *Lent* and the Feast of the *Resurrection*,) and from *Ascension-day* till *Trinity Sunday* (being the Feast of *Whitsuntide* :) But the Reverend Dr. Brett, upon thorough Examination, has shew'd that no Time is now prohibited either by our Canons or Statutes (c).

The Place.

§. 6. *Fourthly*, That this Rite may be still more solemn, it is expressly requir'd, that all Marriages be celebrated in the Church, the Place of God's special Presence, before whom they make their Religious Covenant; to the end that the Sacredness of the Place may strike the greater Reverence into the Minds of the Married Couple, and make them more careful to observe it. For the better assurance whereof

The Relations to be there.

Paranymphs or Bridemen their Antiquity.

§. 7. *Fifthly*, It is enjoind that it be done in the presence of their *Friends* and *Neighbours*, i. e. their *Relations* and *Acquaintance*, who ought to attend on this Solemnity to testify their Consent to it, and to join with the Minister in Prayers for a Blessing on it. Though it may not be improbable, but that by the word *Friends*, here us'd, are to be understood some select *Friends* or *Acquaintance*, which the Persons have chosen to go along with them, call'd by the Ancients *Paranymphs* or *Bridemen*. Some traces of which Custom we find to be as old as *Sampson's* time, whose Wife was deliver'd to his *Companion*, *Judg.* 14. 20. who, in the *Septuagint* Version, is call'd [*Νυμφαγωγός* or] *Brideman* (d). And that *Bridemen* were in use among the *Jews* in our Saviour's time, is clear from *John* 3. 29. where the *Baptist* compares himself to a *Brideman* who attended and waited upon his Friend during that Solemnity, and was pleas'd with the Satisfaction which he receiv'd. From the *Jews* it was receiv'd by the *Christians*, who us'd it at first rather as a Civil Custom and something that added to the Solemnity of the Occasion, than as a Religious Rite; though it was afterwards countenanc'd so far as to be made a part of the sacred Solemnity (e). But our Church has neither countenanc'd nor discountenanc'd it, but left it (as it is in it self) a thing indifferent.

(a) *Macrob. Saturn.* l. 1. c. 15. p. 262. *Lugd. Bat.* 1670. (b) *Can.* 52. *Tom* 1. col. 1505. C. (c) See his *Two Letters* entitul'd *Some Considerations concerning the Times in which Marriage is said to be prohibited.* (d) According to the *Alexandrian Copy* put out by Dr. Grabe. (e) *Euarist. Ep. ad Episcop. Afric. Concil.* *Tom.* 1. col. 543. C. *Concil. Carthag.* 4. *Cap.* 13. *Tom.* 2. col. 1201. A.

§. 8. *Lastly*, We may briefly note that the Bridegroom and Bride, being thus attended to the Church, are there to stand, *the Man on the Right hand and the Woman on the Left*: which is expressly so order'd in the *Latin* and *Greek* Churches (a). But among the *Jews* the *Woman* stands on the *Right-hand* of her intended Husband, in allusion to that place of the *Psalms*, *At thy Right-hand did stand the Queen in a Vesture of Gold &c.* Ps. 45. 10. Yet since the *Right-hand* is the most honourable Place, it is in all *Christian* Churches assign'd to the *Man*, as being the *Head of his Wife*.

Chap. 10.
The Position of the Two Parties.

§. 9. Having thus consider'd the Particulars which the Rubrics led us to, we shall conclude this Introduction with this Observation: That since Matrimony hath been so universally reputed an *Act of Religion*, it is very fit it should have a peculiar Office for the Performance of it. In the *Western Church* there is still extant in the *Sacramentary* of St. Gregory an ancient *Form of Marriage* compos'd above 1000 years ago. The *Greek Church* hath three several Offices, one at the *Espousals*, another at the *Marriage* (which they call the *Coronation*;) and a third for those who are Married a *second time*. But no Church in the World can shew so suitable a Form, as this of the Church of *England*, which is compos'd with equal Judgement and Piety, and all along instructs those who are to be join'd by it in the several parts of their Duty: as we shall now proceed to shew.

An Office requisite to the Celebration of Matrimony.

Sect. 1. Of the Preparation before Matrimony.

TO prevent the vain and loose Mirth too frequent at these Solemnities, the Church begins this Office with a grave and awful *Preface*; which represents the sacred Action, to which we are preparing our selves, to be of so divine an Original, of so high a Nature, and of so infinite Concernment to all Mankind, that they are not only vain and imprudent, but even impious and void of shame who will not lay aside their Levity, and be compos'd upon so just and solemn an Occasion. And to prevent any Misfortune, which the two Parties might either considerately or rashly run into by this Marriage; the Priest charges the whole Congregation, *if they know any just cause why they may not be lawfully join'd together, they do now declare it*, before this Holy Bond be tied, since afterwards they cannot be heard to the benefit of either Party.

The Preface or General Exhortation.

II. But though others are first charg'd to discover all known impediments, as being most likely to reveal them; yet the Priest, before he proceeds to the Solemnization, charges the Parties themselves as being most concern'd to declare them;

The Charge to the two Persons to be married.

(a) Manual. Sarisb. fol. 26. -- Euchol. Offic. Sponsal. p. 380.

Chap. 10. since if there shall appear any just objection against their Marriage afterwards, they must necessarily either live in a perpetual Sin, or be separated by an eternal Divorce.

The Impediments of Marriage.

§. 2. The *Impediments*, which they are so solemnly charg'd to reveal, are those mention'd in the 102 Canon of our Church; viz.

1. A Preceding Marriage or Precontract.

First, A *Preceding Marriage* or *Precontract* with any other: for God made but *one* Wife for *Adam*, and rather conniv'd at *Polygamy* in After-Ages than allow'd it. Under the Gospel-dispensation it is absolutely forbidden *Mat. 19. 5. Rom. 7. 3.* so that if either of the Parties have a *Husband* or *Wife* living this latter Marriage is null, and they live in as manifest an Adultery, as they would have done, though they had not been join'd. Nay, if they were but *Contracted* to any other, it ought to be confess'd as an Impediment to this Marriage: for though such a *Contract* be not properly *Marriage*; yet it binds them so fast, that it takes from them all possibility of being married to any body else, and makes it no less than Adultery for them to join themselves to any other Person. Hence, by the Levitical Law, it was Death for any one to defile another Man's Spouse. *Deut. 22. 23, 24.* And in *Mat. 1. 20.* the Holy Virgin *Mary* was call'd *Joseph's Wife* though she was only *Contracted* to him. So that if either of these two have been *Contracted* before to any other Person, they must now confess it; for they are not at liberty to marry another, till those they had *Espons'd* do voluntarily set them free.

2. If the Persons be of Near Kindred.

Secondly, The next Impediment is, if the Parties be of *Near Kindred*, because there are several weighty reasons why all such Marriages ought to be avoided. For *first*, The Marriages of *Parents* with their *Children*, or of *Uncles* and *Aunts* with their *Nephews* and *Neices*, (setting aside the Disproportion in point of *Age*) break in upon the Observance due from *Inferiors* to their *Superiors*, and the real difference which Nature hath made. *2dly*, The Marriages of *Brothers* with *Sisters* are inexpedient; because the natural familiarities between equal Relations so suitable in Years and Disposition, would produce intolerable Effects in those who always converse together, if they were not under a despair of all *Matrimonial Union*; whereas, by this prohibition, their nearest Conversation is made innocent and honourable. *3dly*, All Marriages among *Near Kindred* are unreasonable, because they confound the sacred Name of *Relation*, and occasion that absurd Solecism in Nature of one Persons bearing divers Names of Relation to another. *4thly*, The Marriage of *Near Kindred* destroys one great benefit of Marriage, which is to enlarge our Friendship and to create new Obligations to Charity among Mankind: For whereas those Ally'd by *Blood* do love each other well enough already, and have sufficient engagements so

so to do ; by Marrying into a strange Family, we strengthen Chap. 10.
our own, by laying the Foundation of a new Friendship. For
these reasons God hath expressly declar'd what *Relations* he
will not have join'd in *Matrimony*, *Lev.* 18. and *ch.* 20. and
the *Statutes* of our Kingdom do prohibit those and those only to
marry which are there forbidden(a). I shall not here enumerate
the Degrees prohibited in Marriage, because a Table of them
may easily be referr'd to, being now frequently printed at
the end of Common-Prayer-Books: I shall only observe No Cousins
that the Notion that *Second Cousins* are not allow'd to marry is prohibited
a vulgar Error. No *Cousins* whatsoever, whether in the first, Marriage.
second or third Descent, being prohibited Marriage either by
the Laws of God or of our own Nation.

The *Third Impediment* is *Want of Parent's or Guardian's Con-* 4. Want of
sent in case of *Minority* ; For Children, who are under Age, Parent's or
and remain still a part of their Father's Family, cannot dis- Guardian's
pose of themselves in Marriage without his Consent, with- consent.
out being guilty of an high act of Injustice. The Holy Scri-
ptures do, in several Instances, inform us of this Paternal
Right, and that the Consent of the Parents is required in
matching their Children. *Isaac* and *Rebekah* were join'd to-
gether by the mutual Consent of the Parents of both of them.
Gen. 24. *Leah* and *Rachel* were both given in Marriage by
their Father *Laban*, *Gen.* 29. And though *Shechem* and *Samp-*
son were desirous to choose their own Wives ; yet they
apply'd themselves to their *Parents* for their Consent and
Assistance in getting them. *Gen.* 34. 4. *Judg.* 14. 2. To omit innu-
merable other Instances, those Phrases of *giving a Daughter in*
Marriage, and *taking a Wife for a Son* (so often us'd in Scri-
pture) plainly imply that the Consent of the Parents is ne-
cessary in the Marriage of their Children. If we descend to
the *Heathens*, we shall find them so severe upon the Viola-
tion of this Parental Right, as to declare the Marriage to be
null and void, and the Children to be Bastards(b). And the
ancient Canon Law of the *Greek Church*, accounts all Mar-
riages made by Children, being under the power of their Pa-
rents and yet without their Consent, to be no better than
Fornicators(c). We indeed do not proceed to such Extremi-
ties, though we still allow the Want of the Parent's Consent,
if discover'd beforehand, to be a sufficient Impediment to
prevent a Marriage. For were *Minors* permitted to choose
for themselves, we know by experience, that through want of
Forefight and Judgement in fixing their Affections, they would
be frequently drawn in to marry to their Ruin. As for those

(a) *Stat.* 32. Hen. 8. cap. 38. (b) *Apul. Metamorph.* l. 6. Dig. Lib. 23.
Tit. 2. & Lib. 1. *Tit.* 5. §. 11. (c) *S. Basil ad Amphiloich. Can.* 38. & 40.
Matth. Blastar. Synag. Lit. l. c. 8. apud *Bevereg. Tom.* 2.

Chap. 10. who are of years of *Discretion*, the Civil Law allows them to choose for themselves: but yet since the Parents are to provide for the Heir when it is born; They ought to have a great sway in directing their choice. But then we must observe that it is the Command of the great Father of Mankind, that *Parents do not provoke their Children to Wrath*; *Ephes. 6. 4.* and nothing can provoke them more justly or more highly than either forcing them to marry where they dislike, or restraining them without just reasons from marrying where they do like. Children indeed should believe that their Parents are wiser than themselves, and, as far as they can, submit to their direction; But then Parents, on the other hand, ought to consider that the Condition of their Children's whole future Life, doth so much depend on their unhappy Marriages, that their own Consent is requisite too (a).

SECT. 2. Of the Solemnization.

The Asking
their mutual
Consent.

I. IF none of the foremention'd Impediments be alledg'd by the Congregation, or confess'd by the Parties themselves, the Priest proceeds immediately to the *Solemnization* of the Marriage; which being a formal Compact, the *mutual Consent* of the Parties is first *Ask'd*, because their *Consent* is so essential, that the Marriage is not good without it. And for this reason *Rebekah's* Friends *ask'd her Consent*, *Gen. 24. 58.* and in the firmest kind of Matrimony amongst the *Romans* the Parties did mutually ask this of each other (b), which, being so momentous a Custom, was for that reason taken into the Christian Offices; but only among Christians the Priest asks the Question, that so the Declaration may be the more solemn, as being made in the Presence of God and to his deputed Minister. And, that the Parties may the better know what they are about to promise, the Priest enumerates up the Duties which they are commanded by God's Word to perform, viz.

The Husband's
Duty.

§. 2. The *Man* must promise, 1st, to *Love* his Wife, as God expressly commands, *Eph. 5. 25.* and this stands in the first place, because if the Man have this true Affection to his Wife, he will with ease and delight perform all other Duties to her: it being no Burthen to do good Offices to those whom we sincerely love. 2^{dly}, That he will *Comfort* her, which is also requir'd, *vers. 29.* where the Husband is enjoin'd to *cherish* his Wife, i. e. to support her under all those infirmities and sorrows to which that *Tender Sex* is liable. 3^{dly}, That he will

[a] *Nusquam Libertas tam necessaria est, quam in Matrimonio.* Quintil. *Declam.* 257. --- *Cum ergo quaratur mihi uxor, socia Thoris, vita Consors in omne saculum, mihi eligenda est.* Id. *Declam.* 376. (b) Boeth. *Commentar. in Topic.* Ciceronis. p. 157. Venet. 1583. Alex. ab Alex. *Geni. Dier.* l. 2. c. 5.

of Matrimony.

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Chap. 10.

Honour her which is also directly commanded, 1 Pet. 3. 7. for though the Wife be the weaker Vessel, yet she must not be despis'd for those unavoidable weaknesses, which God has annex'd unto her Constitution; but rather respected for her Usefulness in order to the Man's Comfortable Being. 4thly, He must *Keep her in Sickneſs and Health*, which in St. Paul's Phrase is to *Nouriſh*, Eph 5. 29. or to afford her all Neceſſaries in every Condition. *Laſtly*, He must consent to be faithful to her, and *forſaking all other, keep himſelf only to her ſo long as they both ſhall live*. Mal. 2. 15, 16. 1 Cor. 7. 10. Which excellent Sentence is here plac'd to prevent thoſe three miſchievous Destroyers of Marriage, *Adultery, Polygamy, and Divorce*.

§. 3. There is no difference in the Duties, nor conſequent-ly in the Terms of the Covenant between the Man and his Wife; only the Woman is oblig'd to *obey and ſerve* her Husband, as is frequently commanded by God in the N. Teſtament. (a). The Rules alſo of Society make it neceſſary; for Equality (ſaith St. Chryſoſtom upon 1 Cor. 11. 3.) breeds Contention, and one of the two muſt be ſuperior, or elſe both would ſtrive perpetually for the Dominion. Wherefore the Laws of God, and the Wiſdom of all Nations hath given the Superiority to the *Husband*. Among the *Romans* the Wife was oblig'd by Law to be *ſubject* to her Husband and to call him, *Lord* (b); but then they had a peculiar Magiſtrate to take care that the Men did not abuſe this Power, but that they ſhould rule over their Wives with gentleneſs and tenderneſs (c). Wherefore Women may and ought to pay all that Obedience which the Goſpel requires of them; nor have they any reaſon (eſpecially here in *England*) to complain with *Medea* that *they are ſold for ſlaves with their own Money* (d); becauſe there is really no Slavery in this Obedience which ſprings from their Love to their Huſbands, and is paid in reſpect to the Dignity of the Nobler Sex, and in requital for that Protection which the Weaker Sex both needs and enjoys in the State of Matrimony. And the Obedient Wife finds it her Intereſt as well as her Duty to be thus obſervant; becauſe ſhe thereby gains ſo much Love and Reſpect from her Huſband that he can deny her no reaſonable Requeſt: So that it is not only an impious Contempt of Divine Authority, but egregious Pride and Folly for any Woman to reſuſe either to promiſe or pay this generous Obedience to the Huſband, which is her great Advantage, if She hath Wiſdom to underſtand, or Skill to manage it aright. But to return;

(a) Eph. 5. 22, 24. -Coloſſ. 3. 18. -Tit. 2. 5. -1 Pet. 3. 1, 5. (b) *Servius in lib. 4. Aeneid.* (c) Cicero *de Repub. lib. 4.* (d) Eurip. in *Medea*.

Chap. 10.

The Mutual
Stipulation.

The Father
or Friend
to give the
Woman.

The Joyning
their
Right-
hands.

The Form
of Words:

Espousals
what they
were.

II. The two Parties having thus given their consent to have each other, and promis'd the Priest that they will each of them observe those sacred Laws of Matrimony which God hath ordain'd, they proceed directly to the *Mutual Stipulation* or Covenant; which we must observe is introduc'd with two very significant Ceremonies: viz.

§. 2. *First*, The *Father's* or *Friend's* giving the *Woman* in *Marriage*. The Antiquity of which Rite is evident from the Phrase so often us'd in Scripture of giving a *Daughter* to *Wife* (a); and the Universality of it appears from its being us'd both by *Heathens* and *Christians* in all Ages (b). The Reasons of it seem to be 1st, Because the Weaker Sex is always suppos'd to be under the Tuition of a *Father* or *Guardian*, whose Consent is necessary to make their Act valid. 2^{dly}, This declares that the *Parents* and *Friends* agree to this Marriage, and that the *Father* doth emancipate his *Daughter*, and make her free to engage in her own Name. 3^{dly}, This shews that the *Woman* does not seek a *Husband*, but is given to one by her *Friends*, and follows their Commands, rather than her own Inclinations (c): For which Cause among the Nuptial Rites of the old *Romans*, the *Bride* was to be taken by a kind of *Violence* from her *Mother's* knees (d); and when she came to her *Husband's* House, she was not to go in *Willingly*, but was to be carried in by *force* (e); which, like this Ceremony of ours, very well suited with the Modesty of the Female Sex.

§. 3. The other Ceremony is the *Joyning of Hands*, which naturally signifies contracting Friendship and making Covenants (f), and hath been universally us'd among the *Heathens*, *Jews* and *Christians* in the Covenant of Marriage (g). The *Father* delivers up his *Daughter* to the *Priest* as it were into *God's* Disposal; and He, in *God's* Presence, joins their *Right hands*; our *Right hand* being generally us'd in engaging our Faith to any Person (h)

§. 4. And having thus deliver'd them into each other's Hands and Power, 1 Cor. 7. 4. he causes them to make this mutual Stipulation or Engagement, than which nothing can be more strict or solemn. He ask'd the Parties their Consent before, and then in words of the *Future Tense* they promis'd they would have each other in Marriage: But that was no more than *Espousals*, which formerly was a different Office

(a) Gen. 29. 19. - 34. 16. - Jos. 15. 16. - 1 Sam. 17. 25. - Ps. 78. 63. - Luke 17. 27. 1 Cor. 7. 38. (b) Cic. Orat. pro Flac. Apul. Apol. 2. praef. August. de Genes. ad lit. l. 11. c. 41. Tom. 3. part. 1. col. 295. C. (c) Ambr. de Abraham. l. 1. c. 9. Tom. 1. col. 201. I. (d) Virg. Aen. 10. v. 79. (e) Plut. Quaest. Rom. Tom. 2. p. 271. C. D. Francof. 1620. (f) 2 King. 10. 15. Prov. 11. 21. (g) Tobit. 7. 13. Alex. ab Alex. Gen. Dier. l. 2. c. 5. Xenoph. Kupon. l. 8. Virg. Aen. 4. v. 104. Greg. Naz. Ep. ad Anyf. (h) Alex. ab Alex. gen. dier. l. 2. c. 19.

from this of Matrimony, and done some Weeks or Months before (a). But because they were wont to cast off their Spouses before the Marriage was compleated, our Church has put both the *Espousals* and *Marriage* into one Office; only there they say *I will*, and here *I do take* &c. each party first *Naming* themselves to shew it is their own *voluntary* Act, and then specifying the other they have chosen, and declaring before Almighty God, that they do *take each other for Husband and Wife*; and that in the Nature of the firmest Settlements, *to have and to hold*, which are Words of such Importance, that no Conveyance of an Estate can be made without them (b); and therefore they ought not to be omitted here, because the Man and Woman are now to put themselves into the Power and Possession of each other: So that after this Stipulation, *The Wife hath not power of her own Body, but the Husband, and likewise the Husband hath not power of his own Body, but the Wife.* 1 Cor. 7. 4. And, to take away all Exceptions afterwards that might be pretended for *Divorce*, they solemnly promise to take each other *from this day forward*, during the whole term of their Lives: And that whether they prove *better or worse* in respect of their *Mind and Manners*; or *richer or poorer* in respect of their *Estate*; or whether they be *healthful or sickly* in respect of their *Body*; and withal they promise to pay those Duties to each other, which we have already shewn, to be necessary and indispensable; and for the confirmation of the Truth of this solemn Vow and Engagement, they *plight their Troth* to each other, *i. e.* they lay their *Truth* to *pledge*, and in God's Presence engage their *Honesty* and *Fidelity* for their Performance of it.

III. But besides the invisible Pledge of our Truth, the Man is also to give a visible Pledge, *viz. a Ring*: which being anciently a *Seal*, by which all Orders were sign'd and all choice things secur'd (c); the Delivery of it was a Sign, that the Party, to whom it was given, was admitted into the nearest *Friendship* and highest *Trust*. Gen. 41. 42. And hence it came to be a token of *Love*. Luke 15. 22. And was us'd in *Matrimony* not only among the *Jews* and *Gentiles* (d), but the *Christians* also in the Primitive and purest times; who gave their Spouses a *Ring* at the time of *Marriage*, to declare them worthy of the Government of the Family (e): And *Rings* have been thus us'd ever since (f).

§. 2. The *Signification* of the *Ring* may be consider'd two ways, 1st by Way of *Allusion*; 2^{dly}, by way of *Institution*.

(a) Vid. Eucholog. Grac. & Carol. Mag. Leg. l. 1. cap. 163. (b) Littleton. Cap. 1. p. 1. L. Coke *ibid.* (c) Gen. 38. 18. Esth. 3. 10, 12. Macchab. 6. 15. (d) Juvenal. Sat. 6. v. 26, 27. Tertul. Apol. c. 6. p. 7. A. (e) Clem. Alex. Pedag. l. 3. c. 11. p. 245. C. (f) Isidor. Hispal. Etymol. i. 19. c. 32. p. 268. & de Off. Eccles. l. 2. c. 19. p. 608. col. 2. G.

Chap. 10. The first sort of Remarks are those which are the more remote significations of it, viz. 1st. As to the *Matter* of it, which *why made of* is *Gold*, the purest and noblest of all Metals, and which endures the longest uncorrupted, to intimate the generous, sincere, and durable Affection, which ought to be between the *why Round*. Married Persons. 2^{dly}, As to the *Form* of it, it is *Round* the most perfect of all figures, and the most proper to unite things separated before, and to imply that Conjugal Love must never have an End. 3^{dly}, The part where it is plac'd, is the *why plac'd upon the* *Fourth Finger* of the *Left-hand*, which the old *Romans* usually call'd the *Ring-Finger*; and the Ancients generally affirm that there comes a considerable Vein from the Heart to this Finger; which, for that reason, they thought ought to bear this Pledge of Love, that from thence it might be convey'd to the Heart: And though some modern Criticks will not allow this (a); yet it hath been asserted by very eminent Authors both of ancient and latter Times, as well *Gentiles* as *Christians*, as well *Physicians* as *Divines* (b). However the *Moral* ought to be retain'd, viz. That the Husband doth hereby express the dearest Love to his Spouse, which ought to reach her *Heart*, and engage her Affections to him again. If we shall add that other reason of placing the *Ring* here, as being the *least Active* Finger of the Hand *least us'd*, that so the *Ring* may be always in View and yet least subject to be worn out (c); this may also teach us, that these Persons should carefully preserve and cherish each other's Love, that so it may remain for ever.

The Real Intent of it.

But these being only Allegorical Significations, We come 2^{dly} to that which the *Ring* is intended for by the *Institution* of the Church, viz. *To be a Token and Pledge of the Covenant made between them*, as is manifest from the Words spoken at the delivery of it, and from the Prayer following. For it was a Custom formerly in all Covenants to appoint some durable thing to preserve the Memory thereof; such as was *Laban's Heap*. Gen. 31. 52. *Joshuah's Stone Pillar*, Josh. 24. 26, 27. and the *Money* given in *Bargains* as *Earnest* or *Pledge*; and of the same Nature is the *Ring* in *Marriage*, viz. a visible and lasting token of a solemn Covenant; which, whensoever they look upon it, ought to remind them of the Promises and Vows they have made to each other, and to admonish them carefully to perform the same.

Why to be laid upon the Book.

§. 3. But here we must observe, that before the *Ring* is put to it's intended use, it is to be *lay'd upon the Book*, and then deliver'd back by the Minister to the Man, to be bestow'd upon the Woman; intimating that it is our Duty to offer up

(a) Dr. Brown's *Vulg. Errors*. l. 2. c. 4. (b) Aul. Gel. *Noct. Att.* l. 10. c. 10. Isidorus Hispal. *ut supra* in not. (f) in pag. prior. (c) Atrius Capito in *Macrobius Saturn.* l. 7. c. 13.

all that we have to God, as to the true Proprietor, before we use them our selves, and to receive them as from his hand to be employ'd towards his Glory. Chap. 10.


§. 4. When the Husband delivers the Ring, addressing himself to his *Wife*, he declares 1st, the Meaning of this significant Token, *With this Ring I thee Wed, i. e.* This is a Pledge of that Covenant of Matrimony which I now make with thee. 2^{dly}, He shews the particular Benefits accruing to her by this Marriage, *viz.* to share in all the Honours belonging to his Person, which is the meaning of those words, *With my Body I thee worship*; and at the same time (as the Custom is in some places) making a *Bow* to her, whereby he acknowledges that he owes her Respect, and engages that he will afterwards express it upon all occasions. 3^{dly}, By Marriage She has an Interest in his Estate, signified by that phrase, *With all my worldly goods I thee endow*; at the repeating of which words some deliver to the Woman a *Purse of Money*, to give her *livery and seisin* of their Estate; (though this was formerly done at the repeating of other Words, *viz.* *This Gold and Silver I thee give*, which, in the Second Revival of the Common-Prayer, were left out, I suppose, because some people had none to give.) But all these foremention'd Ceremonies he performs *in the Name of the Father, Son, and Holy Ghost*, thereby calling the sacred Trinity to Witness, and turning this Promise into a most solemn and sacred Oath.

IV. And now, the Covenant being finish'd, it is very requisite to desire a Blessing upon it; for even the *Heathens* look'd upon their Marriage Covenant, as inauspicious, if it were not join'd with a Sacrifice (a). And therefore *Christians* (who know God was the Author of it and is Witness to it) are as much oblig'd to call upon the divine Majesty to bless ours; and to this end was this Prayer compos'd, *viz.* to beg of God that the Marriage State, which these two have now enter'd into, may be always answerable to this happy beginning.

V. The Covenant being thus made, and a Blessing begg'd on it, the next thing is the Church's *Ratification* of it in the Name of God: For as it was an Ancient Custom among the *Romans* and other Nations, for Masters to ratifie the Marriages of their Servants; so, since we all profess our selves Servants of God, it is necessary, that he should confirm this present Compact. But because he is Invisible, we cannot expect that he should do this in Person, and therefore it is sufficient if it be done by his Ambassadour in his Name.

§. 2. The Priest then, who is God's Representative, having order'd this Marriage in all points agreeable to his Ma-

(a) Ant. Horman. de vet. rit. Nupt. c. 29. ap. Grævii Thesaur. Antiquit. Roman. Tom. 8. col. 1141. C.

Chap. 10.  ster's Laws and Directions, may now justly set his Lord's Seal to it, which he does first by a Declaration made in our Lord's own Words, *Those whom God hath join'd together, let no Man put asunder. Mat. 19. 6.* whereby he declares that God himself hath join'd these Two, and therefore no Human Power can dissolve this Covenant.

2. By the
Publication
of it.

§. 3. Another way by which he ratifies this Covenant, is by the *Publication* of its Validity, or his *Pronouncing them* before the whole Congregation *to be Man and Wife, In the Name of the Father, Son, and Holy Ghost.* For the whole Office being now compleated according to God's own Word, the Ambassadour of God pronounces or proclaims the Marriage to be legal and valid, *In the Name i. e.* by the Authority of the *Holy Trinity.*

The Blessing.

VI. *Lastly,* This part of the Office is concluded with a solemn *Benediction*: For the Covenant being made by God's Authority and Direction; the Institution being his, the Method his, and He being the Author of, and Witness to, the Marriage; the Priest may, without scruple, pronounce a Blessing upon the Parties, from the Persons of the *Blessed Trinity*, in whose Name the Vow was made.

In the ancient Church it was a Custom not to add this Blessing to Persons that married a *second time*. Nor was the Priest suffer'd to be present at the Marriage Feast (a). Whether it were to deter Men from *Second Marriages*, (for whosoever in the Primitive Times married a *second time* were enjoin'd a short Penance for it (b)) or whether it were because the Blessing could not be repeated (c), I shall not pretend to decide.

Sect. 3. Of the Devotions concluding the Office.

The Psalms. I. **T**O imprint this Religious Covenant still more deeply on the Minds of the Married Couple, they are order'd to follow the Priest towards the *Lord's Table*, whereby is preserv'd the Memory of that pious and ancient usage of administering the Sacrament to the Bridegroom and Bride on the Wedding-day; of which we shall speak more by and by, and turn our discourse now to the concluding Devotions. The first of which are *Two Psalms* or *Hymns*, which are very fit to attend a Marriage Solemnity, which was ever reputed a time of Joy, and generally waited on with *Musick* and *Songs*. *Solomon's* Royal Spouse was brought to him with *Joy* and *Gladness*, *Psal. 45. 15. 16.* and in the Nuptials of the *Gentiles* nothing was more usual than *Minstrells* and *Musical Instruments*, *Songs to Hymen*, *Epithalamiums* and *Fecundine Verses* (d).

(a) *Concil. Neocæs. Can. 7. Tom. 1. col. 1481. D. S. Ambr. in 2 Cor. 7. & 2 Tim. 2.* (b) *Concil. Neocæs. Can. 3. Tom. 1. col. 1481. B. Laod. Can. 1. Tom. 1. Col. 1496. B.* (c) *Mald. de Matr. p. 291.* (d) *Terent. Adelph. Act. 5. Sc. 7.*

But these being expressions of a looser Mirth than becomes *Chap. 10.*
Christians, the Church, in obedience to St. James, who, *when*
we are Merry, bids us *sing Psalms*, *ch. 5. 15.* hath here chosen
 two for the Exercise of our Mirth. *viz. CXXVIII. and LXVII.*

§. 2. Of which the First is most frequently us'd, as most *Pf. CXXVIII.*
 proper for the occasion; being at first drawn up for an *Epi-*
thalamium or *Marriage Song*, and probably us'd by the *anci-*
ent Jews in their Nuptials: And hath for that reason been
 us'd in the Marriage Office by all Christians in the World.

§. 3. The other Psalm is added for variety, and is some- *Pf. LXVII.*
 times us'd as a Prayer for the Blessings promis'd in the *former*
Psalm; and the Argument us'd to obtain it is taken from
 the Glory which God will gain thereby.

II. To these Acts of Praise are added Supplications and *The Lord's*
 Prayers introduc'd with the ancient Form, *Lord have Mercy*
upon us &c. and the *Lord's Prayer*, which sanctifies and *Prayer and*
 makes way for all the rest: to which are added some *Responses.*
Supplications chosen out of the Psalms (a), and put into the Form of
Responses, that the Friends here assembled may all shew their
 love to the Parties by publickly joining in those short Petitions.

III. After these follow *Three Prayers*, The first for *Spiritual* *The three*
Blessings; The second for the great *Temporal Blessing* of *Chil-* *following*
dren, which is the end of Marriage, and was the *Blessing* *Prayers.*
 which God gave at first, *Gen. 1. 28.* and which Men ever
 since have wish'd to new Married Persons, *Gen. 24. 60. Ruth.*
4. 11, 12. The third and last Prayer is made for the accom-
 plishing those Duties signified by the Mystery of Marriage;
 and the Form it self is the most ancient of them all, the begin-
 ning of it being us'd by *Tobias* upon his Marriage (b).

IV. To these Prayers is added a *Blessing*, the Words of *The Blessing.*
 which have an evident respect to the foregoing Prayer, which
 was made upon such excellent Grounds, and with so great a
 probability of Success, that the Priest here pronounces the
 same thing by way of Blessing, which he ask'd of God before.

V. The Married Persons having engag'd to *live together af-* *The Exhortations tak-*
ter God's Holy Ordinance, i. e. according to those Laws which *en out of*
 he hath ordain'd in his holy Word, our Church thinks it very *the Scrip-*
 necessary they should hear and know what those Laws are *ture.*
 which they have so solemnly engag'd to keep and perform:
 and therefore, instead of the *Epistle* and *Gospel* us'd in the Of-
 fices of the *Greek* and *Latin* Church, she hath made a plain
 and full Collection of the Duties of both Parties. It was God's
 own Command that the *King of Israel* should have a Copy of
 the Law deliver'd to him at his Coronation, that he might know
 what charge he had undertaken (c); and there is the same rea-

(a) Pf. 86. 2. -20. 2. -61. 3. -61. 1. (b) Tob. 8. 6. (c) Deut. 17, 18, 19.
 2 Kings 11. 12.

Chap. II. son to give this Abstract to those who have taken upon themselves the State of *Matrimony*.

The Last
Rubrick.

VI. At the end of the whole Office is added a *Rubrick* advising the Persons who are married either *That day* (as the ancient usage was (a)) or as soon after as possible to receive the *Holy Communion*, and to confirm their vow to each other by the blessed Sacrament; which prudent and pious Use hath of later years been banish'd by those unchristian and vain Revels, which are so frequently the conclusion of this Religious Rite, that the Persons have scarce any serious thoughts of the Vow they have made, or the Duties they have promis'd: which evil Custom ought to be broken off, and the Marriage Day dedicated to the receiving the *Sacrament* and other Religious Exercises, or at least to such moderate kind of Joy, as is suitable to the Solemnity.

C H A P. XI.

O F T H E

Order for the

VISITATION of the SICK.

The Introduction.

Visiting the
Sick a Ne-
cessary Du-
ty.

IN a World so full of Casualties as that Sickness sometimes interrupts the very Joys of Marriage, it is no wonder if this *Sad Office* be plac'd next to that of *Matrimony*: For all People, of all Ages and Sexes, in all Conditions, are subject to *Diseases* continually: So that when any Person labours under any Illness, those that are in health must *remember them, as being themselves also in the Body*, and so lyable to the same Calamities. *Heb. 13. 3.* It is a Duty that all Christians are oblig'd to, and to which great Promises are annex'd (b); and the Primitive Christians accounted it one of the most solemn Exercises of Religion (c). But the *Clergy* are more especially commanded to perform this Duty, *James 5. 14, 15.* and the Sick Man or his Friends are in the same place enjoin'd to *send for the Priest, who is to pray for him* or by him in the House where he lies sick.

(a) Tert. *ad Ux. l. 2. c. 8. p. 171. D.* (b) Mat. 25. 44, 45. James 1. 27. Ecclus. 7. 35. (c) Tertul. *de cult. Fam. l. 2. c. 11. p. 159. C.*

§. 2. And since God enjoins Prayers shall be made, and doth Chap. II. not prescribe the *Form*, therefore, as all other Churches have their several proper Forms, so hath ours also compos'd this, which is the most full and useful of any yet extant.

§. 3. In St. *James's* time as long as the miraculous Gift of Anointing Healing continu'd, they *anointed the Sick with Oil*, not to convey any Grace to the Soul, (as the *Papists* now pretend to do by their *Extream Unction*, lately made a Sacrament,) but Health to the Body, by miraculously curing them of their Sickness, *Mark* 6. 13. which was the usual Effect in the first Ages of Christianity (a). But the Power and Gift being now ceas'd, the Reform'd Churches left off the *Oil*, which was the Sign, because the thing signified was taken away. And St. *James* himself does not annex the *Saving of the Sick* to the Ceremony of the *Oil*, but to the *Prayer of Faith*, which still continues, as the Benefits also will do, if the Prayers be rightly perform'd. For if God sees that Health be good for him, the devout Performance of this Office shall contribute to his Recovery; or else (because all Men are Mortal and must dye at one time or another) it shall be a means to procure to him Forgiveness of his Sins; for the Priest will absolve him upon his Penitent Confession; and then, if his Repentance be sincere, God will surely seal his Pardon: so that whether Life or Death follow, this Office undoubtedly contributes to the Happiness of the Person, and must therefore by no means be neglected.

Sect. I. Of the Supplications and Prayers.

I. **W**HEN the Priest enters the Sick Person's House, he salutes all that are in it, with that phrase which our Lord order'd his Disciples to use, when they went to cure both Souls and Bodies, *viz. Peace be to this House; Luke* 10. 5. which is a pious wish for the Health and Prosperity of all that dwell in it; and is not a meer complement, but, as our Saviour assures us, *ver.* 6. if the House be worthy, shall have its Effect, and prove a real Blessing.

II. And because the *Litany* is the proper Office for averting Evil, all of it should be us'd here; but because the Sick Person may be unable to attend so long, there is only one Sentence taken out of it to deprecate *our own Iniquities* and those of our *Forefathers* (which we have made our own by imitating) which are the causes of these troubles; because, while he calls our Sins to remembrance, his Justice will, instead of alleviating our Afflictions, oblige him to add to our Punishment.

(a) Tert. ad Scap. l. 1. c. 4. p. 71. A. Ruffin. Eccl. Hist. lib. 2. cap. 4. pag.

Chap. II.

The Lesser
Litany.The Lord's
Prayer.The Re-
sponsals.The First
Collect.The Second
Collect.The Suit-
ableness of
it.The Exa-
mining the
Sick Persons
in the Arti-
cles of the
Creed.

III. And as all those who came to *Jesus* to be *heal'd*, cry'd, *Lord have mercy on us (a)*, so do we here on the like occasion supplicate the whole *Trinity* for *Mercy* in that ancient Form, of which we have already spoke, p. 113.

IV. When we have thus pray'd against Evil, we proceed to pray for Good in the following Prayers, which are introduc'd, as usual, with the *Lord's Prayer*, which is more particularly proper here as being very suitable to a State of *Trouble*.

V. When the Priest hath thus begun to pray, the Church orders all that are present to join in some short *Responsals* to beseech God for the Sick Person, who will doubtless be much refresh'd by the Charity and Devotion of so many Suppliants, who, with united requests, petition the Throne of Grace for him. For the places of the Psalms whence these are taken, see p. 247. Here is only one added for the Sick Man's preservation from Satan's Malice: taken from *Pf.* 89. 23. according to the old *Latin Translation*.

VI. After this the Minister proceeds to collect the Requests of the People into a *short Prayer*, wherein he begs that whilst the Sickness remains, it may be made easy to bear, by the comforts of Divine Grace continually bestow'd on the Suffering Person.

VII. And then, in another Prayer, proceeds further, to beg that the Correction may be sanctified, so that, whether it end in Life or Death, it may turn to his advantage.

Sect. 2. Of the Exhortation.

IT is a part of the Minister's Office, not only to pray for, but also to *support the Weak*. 1 *Thess.* 5. 14. by Comfort, Counsel, and Exhortation; for in Sickness Men need these most, and will be most likely to profit by them. The Church therefore being unwilling to omit so probable an Opportunity and fit a Season to do good, hath, in imitation of the Primitive Church, drawn up this proper and pious *Exhortation* to improve the happy Temper of a Sick Member for his Salvation, consisting of Instructions concerning the *Author* of our Afflictions, the *End* why they are sent, the Manner how we must bear them, and the Benefits of so doing; concluding with Exhortations to Patience and Self-examination.

§. 2. And because one part of our Baptismal Vow, was to *believe all the Articles of the Christian Faith*, the Priest first inquires into the *Faith* of the Sick Member: For to doubt of, or to deny, any of these Fundamentals is damnable Error and Heresie; so that if our Brother doth not satisfy us before his Death that he hath kept this *Faith* unto the last, we shall

(a) Mat. 9. 27. - 15. 22. - 17. 15. - 20. 30, 31.

Visitation of the Sick.

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remain under great uncertainties as to his eternal State; because whoever forsakes that Faith, into which he was Baptiz'd, is an *Apostate* and cut off from the Body of Christ's Church, in which alone Salvation can ordinarily be obtain'd. Chap. II.

§. 3. Thus far this *Exhortation* agrees to all Sick Persons in general; and is therefore prescrib'd in a *set Form*: But because of the great variety of Men's Cases and Tempers in time of Sicknels, the Church leaves it to the discretion of the Minister, who visits, to assist and direct them in other matters, as he sees the particular case requires; only in the *Rubrick* some general things are prescrib'd: as *The Second part of the Exhortation according to the Directions in the Rubrick.*

§. 4. *First*, The Minister must examine *whether the Party do repent him truly of his Sins?* because, till he knows this, he cannot comfort or absolve him upon any good grounds. 1. As to his Repen-
tance.

§. 5. *Secondly*, He must exhort him to *Charity*, which the Sick Man must exercise in all its Branches, viz. 1st, By *for-giving*, from the bottom of his heart, all Persons that have offended him: 2dly, By *asking forgiveness of those whom he himself hath offended*, and *making amends to the uttermost of his Power, where he hath done injury or wrong*. And, 3dly, By *giving to the Poor*. But before he does this last, it is necessary that he should know what is his own to give, and therefore it is requisite that the Sick Man should be here exhort-ed to *make his Will*, if he has not done it already: For, for any one to dye and leave their Friends engag'd in Suits and Contentions, is a most grievous Sin; and those, who put it off to the last, are Men that hate to think of another World, and vainly expect long life, and for such presumption, are, it is to be fear'd, too often cut off suddenly. 2. As to his Charity.

§. 6. *Lastly*, the Priest must move the Sick man to *make a special Confession of his Sins if he feel his Conscience troubled with any weighty matter*. To confess our Sins to a Priest, even in Health, is a pious Custom, instituted by God himself (a), requir'd by the Apostles of their Converts (b) and universally practic'd by all succeeding ages (c). The *Romanists* indeed have wretchedly abus'd it, but it hath on the other hand been too much neglected by *Protestants*: And therefore it is heartily to be wish'd that it might be reduc'd to its Primitive Institution, it being the best means we can use for obtaining Pardon and for amending our Lives. But in *Sickness* especially we are strictly enjoin'd to *confess our Sins to the Elders of the Church* (d); Who, if they clearly know our Condition, can apply more proper Spiritual Remedies, and will pray more heartily for us, and can on better grounds absolve us. 3. To con-fess his Sins.
Confession to a Priest at all times useful.

(a) Numb. 5. 6, 7. Vid. Fagium & Druf. in loc. (b) Mar. 3. 6. Act. 19. 18. (c) Orig. in Luc. Hom. 17. part. 2. p. 145. C. Concil. Laod. Can. 2. Tom. 1. col. 1406. (d) James 5. 16.

Sect. 3. Of the Consolations.

The Abso-
lution.

I. **S**AIN**T** James expressly requires that Absolution be given to the Sick Patient by the Priest after he has pray'd over him; his words are these [*καὶ αἰματίας ἡ πνευματικὴ ἀφύπναις*.] And if he have committed Sins, Absolution shall be given him, which is the right Translation as appears from Dr. Hammond's Notes upon those words, and from the Practice of the Primitive Church (the best of Commentaries) which always granted Absolution to Penitents lying in danger of Death. For since it is certain Christ did leave such a Power with the Church (See Chap. 3. Sect. 4. p. 92.) there is never more need to use it than now. And therefore this is the highest Form of Absolution us'd by this Church. And as it must be a great Comfort to a Dying Man to hear Christ's Especial Officer thus solemnly pronouncing his pardon upon so good and unquestionable Authority; So the Priest must, by the Confession, Devotion and Penitence of the Party, be very well satisfied, that he desires and is duly prepar'd for so solemn an Absolution, before he use it, and then we need not doubt, but that it will as well convey, as declare, the Pardon.

The Prayer
after the
Absolution.

II. But though the Church of *England* in obedience to the Commands both of our Saviour and his Apostles permits the Priest to use his Authority in granting the sick Penitent a *Plenary Absolution*; yet she is exceedingly tender of the Honour of God in this matter, and for a farther acknowledgement that the original Power of absolving resides solely in Him, the Priest is here directed to petition his great Master to confirm the Sentence he hath pass'd, according to the direction of St. James and St. John, who both prescribe Prayer as a means to procure the Absolution of a Penitent (a), and in imitation of the Primitive Christians who always directed their Priests to obtain Remission by their Prayers (b).

The LXXI
Psalm.

III. After this Prayer the Church comforts the Sick Man with the LXXI Psalm; which is so very proper on this occasion, that not only our own but the *Eastern* (c), *Western* (d), and most Churches in the World agree in the choice of it for this Office. Our Church indeed hath only taken the first seventeen verses because the remaining part supposes the afflicted Man already restor'd to a prosperous Condition, which is not so suitable to the case of a languishing Person.

The Three
Blessings.

IV. And now being (for ought we know) to take our last leave of our sick Brother, the Office is very aptly and properly concluded with *three solemn Blessings*; of which the First

(a) James 5. 15. 1 John 5. 16. (b) Ambr. de Sp. Sanct. lib. 6. c. 19. Tom. 4. col. 271. l. (c) Euchol. p. 418, 419. (d) Man. Sarisb. fol. 73.

is an Address to *God the Son*, principally design'd to obtain the Sick Man's Pardon by his Death and Passion. The Second is directed to *God the Father* to procure the Defence of his Providence. The Third is directed to the *whole Trinity* to procure the inward Comforts of Divine Grace; which are the three greatest, if not the only, Blessings the Sick Person can need or desire.

SECT. 4. *Of the Occasional Prayers.*

THERE is so much variety in the State of Sickneſs that it is impossible any one Form ſhould fit all particular occasions. As to thoſe who are capable of Counſel or Comfort, and have Time and Faculties to exerciſe Religious Duties, the former Office is as proper as can be deviſ'd or deſir'd. But there are ſome ſingular Caſes which require peculiar Prayers; ſuch as is,

Fiſt, The Caſe of *Young Children* who for want of Age cannot receive Benefit from the foregoing Devotions.

Secondly, Thoſe who are *paſt hopes of Recovery*, who are alſo incapable of being benefitted by thoſe Forms through the want of the uſe of their Reaſon and Underſtanding, now impair'd by their diſeaſe.

Thirdly, Thoſe who are *at the point of Death*, and ſo have not time to uſe the larger Office. And

Laſtly, Thoſe who are *Troubled in Mind or in Conſcience*, and can ſeldom fix their Attentions to any Devotions.

None of theſe can receive Benefit ſo conveniently from the preceeding Method, and therefore the Church hath provided four extraordinary Prayers agreeable to thoſe four Conditions; which being ſeaſonably and prudently applied by the diſcreet Phyſician of the Soul, will be of excellent uſe. And though no other Church hath conſider'd all theſe ſpecial caſes, yet any one that conſiders the occasions and peruſes the ſeveral Forms, will perceive how neceſſary and reaſonable they are, without our deſcending to ſpeak of them ſeverally.

SECT. 5. *Of the Communion of the Sick.*

THERE is nothing more frequently mention'd in the ancient Writers than the Care of the Primitive Church to diſtribute the *Eucharist* to all *Dying* Perſons, that were capable of receiving it: who eſteem'd it the greateſt unhappineſs in the World to dye before they had communicated: For they accounted and call'd this Sacrament [the *'Epidolon* or *Viaticum*] i. e. the Proviſion to be made for this laſt and longeſt Journey (a); and therefore they allow'd *Penitents*, who were deny'd the *Eucharist* in their Health for ſome Crimes they

The Care of the Church in adminiſtring the Eucharist to the Sick.

(a) Greg. Nyſſen, Ep. ad Letoium. Melitenes. Can. 5. Tom. 1. p. 953. A.

Chap. 12. had committed, to receive it before their Death (a). And rather than they should want so necessary a Comfort, our own, as well as the Primitive Church, allows it to be administer'd in a private House, and to a small Company, which in other cases is always forbid. The Reasons of the Church's care in this case are divers and weighty; For *First*, This is the Highest Mystery of Religion, and fittest for those who are by *Sickness* put into a Holy Frame and are nearest to Perfection. *2dly*, This is God's *Seal of Remission* to all that receive it with Penitence and Faith, and so a means to quiet their Consciences by the effectual manifestations of the Infinite Love and all sufficient Merits of the Holy Jesus. *Lastly*, It declares they dye in the Peace and Communion of the true Church, out of which Salvation is very uncertain.

The Collect,
Epistle, and
Gospel,

§. 2. We shall only add that least the Fears of the divine displeasure, which *Sick Men* are apt to entertain, should trouble their Minds and hinder their Joy and Comfort in this Holy Ordinance; the Church hath chosen a peculiar *Epistle* and *Gospel* on purpose to comfort them and deliver them from those fears, and also compos'd a proper *Collect* to beg Patience for them under their Afflictions. All which are so plain that they need not be spoken of particularly, but only require the Sick Person's devout Attention, and then we need not doubt, but that they will have their desir'd Effect.

C H A P. XII.

O F T H E

Order for the BURIAL of the DEAD.

The Introduction.

Funerals
variously
perform'd.

WHEN Death hath parted the Soul from the Body, the Soul returns to God who gave it, and the Body to the Earth from whence it was taken, *Eccles. 12.*
7. God takes care of the better part, and leaves the other to us to dispose of; expecting that its near alliance to our Nature, and the Sense of what we must our selves one

(a) *Concil. Nicen. Can. 13. Tom. 2. col. 36. B. & Greg. Nyssen. ut supra.*

day be, should move us to have a tender regard of it. And Chap. 12. though the Manner of Treating the Bodys of the Deceas'd have vary'd according to the customs of particular Countrys, yet all Civiliz'd Nations have agreed in performing Funerals with due Solemnity.

The first and most natural manner is by *Burying* them in the Earth, which is undoubtedly the most ancient of all (a). The *Romans* themselves us'd this way at first, for *Numa* was buried (b), and all others till *Cornelius Sylla's* time, who (having violated the Sepulcher of *Caius Marius*, and fearing the like would be done to himself) was the first *Patrician* that order'd his Body to be *Burn'd* after the *Phrygian* manner. Nor did *Burning* of dead Bodies continue any longer among them, than till the Empire became Christian; for then *Inhumation* or *Burying in the Ground* became to be restor'd (c).

But in this part of Religion the *Egyptians* of all others, were the most strict and observant; for they *Embalm'd* the Dead in the most costly and curious manner imaginable; and with such an exquisite Art that many of their Bodies, embalm'd almost 3000 years ago, are still found intire. *St. Austin* thought that this care sprung from their Belief of a Resurrection (d), though others affirm that it was done with a persuasion that the Soul doth not choose a new Body to inhabit, so long as it's former Habitation remains uncorrupted (e).

§. 2. But whatever gave occasion to this particular custom among the *Egyptians* of *Embalming* their Dead; we are satisfied that among all Nations the Care of the Bodies of the Deceas'd hath ever been accounted an Act of great Piety. The *Heathens* call'd it a *Divine Institution*, and reckon'd it among the Principal Acts of Religion and Justice (f). Among the *Jews* it was esteem'd an eminent kind of Mercy. 2 Sam. 2. 5. And the *Primitive Christians* were famous for their Charity in burying the Bodies, not only of their Friends, but of their very Enemies (g). The Description of the Persons who interr'd our Saviour, the Enumeration of their Virtues and the Everlasting Commendation of her who *brake the box of precious Ointment for his Burial*, have been thought sufficient Grounds and Encouragements for the careful and decent Sepulture of Christians (h). And this is the reason that, though they made no use of *Ointments* while they liv'd; yet the most precious was not thought too costly to be us'd in their

(a) Gen. 23. 4. (b) Plin. Nat. Hist. l. 7. c. 54. (c) Macrobi. Saturn. l. 7. c. 7. (d) Aug. Serm. 361. c. 12. Tom. 5. col. 1411. F. G. (e) Servius ad illa verba Animamque Sepulchro condimus. Virg. Aen. 3. (f) Serv. in Aeneid. 6. (g) Ambr. lib. de Tobia. c. 1. Tom. 2. col. 583. A. Epist. Cleri Romani ad Cyprian. inter Opera ejus Ep. 8. p. 18. Euseb. Eccles. Histor. l. 7. c. 22. p. 269. C. (h) August. de Civ. Dei. l. 1. c. 13. Tom. 7. col. 14. B. C.

Chap. 12. Graves (a). Which decent Practice was so acceptable to God, that by his Providence it prov'd most effectual in the Conversion of the Heathens, and Propagation of the Gospel (b).

The Reasons of this care.

§. 3. The *Reasons* of this pious care do not proceed from a Belief that the Dead are the better for what is done to their Bodies (for divers of the most eminent *Philosophers* car'd not whether they were buried or not; and several of the *Martyrs* despis'd their Persecutor's threatening them with the want of a *Grave*.) But the true Reasons are, *first*, That the Bodys of our Friends may not be a Prey to the Birds and Beasts, which no Person that hath any Sense of Humanity could endure to behold (c). *2dly*, That the Shame of Nature may not be expos'd, since human Modesty cannot endure such disgrace should be done to those of it's own kind (d). *3dly*, That all may return to their proper place, and be cover'd in the Bosom of their Mother Earth (e). These Reasons are common to us with the *Heathens*: But besides these the *Christians* alledge three more, *viz.* *First*, The Consideration of our being made after the Image of God, so that our Bodies cannot be abus'd but the Dishonour will reflect on him after whose Image we are made (f). *2dly*, The Consideration of what these Bodies were when they were alive, *viz.* the *Temples of the Holy Ghost* and Receptacles of Rational and Noble Souls (g). *3dly*, The Consideration of what they shall be again, *viz.* that they shall live again, and be reunited to their Souls: they shall be the Subjects of God's Omnipotence, who will come to awaken them, and raise them from their beds, where we decently lay them to rest (h).

Christian Burial deny'd to some Sorts of Persons.

§. 4. But though all Persons are, for Decency and some other of the foremention'd reasons, to be hid or put under ground; yet there are some not capable of *Christian Burial* (i). Such as *1st*, *Infants* who die *unbaptiz'd*, and were never yet admitted into the Christian Church; whom though God may receive to himself, yet we cannot call them Christians. *2dly*, Christian Burial is, and always was (k), deny'd to all that die *Excommunicated*: The Intent of which Penalty is to bring the Excommunicate to seek their Absolution and the Church's Peace for their Soul's health, before they leave this World; which if they do not, the Church, by this mark of

(a) Minuc. Felix. cap. 12. pag. 69. Arnob. lib. 5. Tertull. cap. 42 34. B. Clem. Alex. Padagog. l. 2. c. 8 p. 176. A. (b) This was observ'd by Julian the Apostate, who, writing to an Idolatrous High-Priest, put him in mind of those things by which he thought the Christians gain'd upon the World, and recommends them to the Practice of the Heathen Priests, *viz.* the Gravity of their Carriage, their Kindness to Strangers and their Care for the Burial of the Dead. Epist. 49. ad Arlacium. (c) 2 Sam. 21. 10. (d) Greg. Nyss. Ep. ad Letoium. Can. 7. Tom. 1. p. 954. C. (e) Gen. 3. 19. (f) Masius in Jos. 8. 29. (g) Aug. Cur. pro Mort. Tom. 6. col. 518. C. (h) Aug. ut supra. c. 18. col. 530. E. (i) Rubrick 1. (k) Synes. Ep. 58. ad Episcopos. p. 203. A.

Infamy,

Infamy, declares them cut off from the Body of Christ, and distinguishes them from obedient and regular Christians. *Last-ly*, The Church hath always deny'd Christian Burial to those that die in the desperate Sin of *Self-Murder* (a); The *Jews* and *Gentiles* suffer'd such to lye unburied to deter others from so horrid a crime (b); and our Church hereby declares she hath little hopes of their Salvation who die in an Act of the greatest Wickedness, which they can never repent of after it is committed. The other Circumstances of Burial are

§. 5. *First*, The Place, which among the *Jews* and *Gentiles* was without the City (c); because the *Jews* (from whom the *Gentiles* receiv'd most of their Customs) were prohibited by their Law to touch or come near a dead Body, and those who did so were accounted unclean. And the *Christians*, so long as the *Jewish Law* was in force throughout the *Roman Empire*, were oblig'd, in compliance thereunto, to bury their Dead without the Gates of the City; but as soon as they were at liberty they shew'd they did not do this out of any belief that the Body of a deceas'd Christian defil'd the Place or Persons near it, by consecrating those very Places of Burial into Places of Divine Worship, and by building their Churches upon that Holy Ground; to the end that as the Faithful are going to the House of Prayer, their Minds might be prepar'd by the Prospect of the *Graves* and *Monuments* of their Friends, and thereby put in mind of their own Mortality; Nothing being more apt to excite Men to devout and affectionate Prayer than serious Thoughts of Death and the World to come.

The Council of *Bracara* indeed (d) strictly prohibited the burying any Corps within the Walls of the Church, and the great Emperor *Constantine* himself and many of his Successors had their Sepulchers in the *Porch* of the Church dedicated to the *Holy Apostles* (e). But in later times, first some eminent Persons were allow'd to be buried within the Church, and afterwards any that could pay for that honour had it. Though it is certain the Holiness of the Place does not alter the State of the Dead, and that Burying in the *Church-Yard* is the most Primitive Practice.

§. 6. Another Circumstance of Burial is the Time, which our Rubrick leaves at liberty: But since Death is a *Sleep*, and the Grave a *Resting-Place*, the *Night* seems most proper for these Solemnities; the Silence and Darkness of which con-

(a) *Concil. Bracara. 2. Can. 16. Tom. 5. col. 841. E. Edgar. Can. 15. in Can. de Modo imponendi Penitentiam. Concil. Tom. 9. col. 690. B.* (b) *Joseph. Jewish wars. Book 3. c. 14. p. 876. by Sr Roger Le-Strange. Aul. Gell. Noct. Attic. l. 15. c. 10.* (c) *Luke 7. 12. Al. ab Al. l. 3. c. 2.* (d) *Can. 18. Tom. 5. col. 842. A.* (e) *Chrys. Hom. 26. in 2 Corinth. Tom. 3. p. 687. Callisth. Hist. Eccles. l. 14. c. 58, Tom. 2. p. 581, B.*

Chap. 12.



The Manner
of the Pro-
cession in
Funerals.

Rosemary
why given
at Fun-
erals.

tribute to the making them more serious, and therefore the *Evening* hath always been the usual time of Funerals, and the Bearers were call'd *Vespiliones* from that Custom. The Primitive Christians were indeed, by reason of Persecutions, forc'd to bury their dead in the *Night*; but afterwards, when they were freed from those Fears, they retain'd that Custom, only adding *Lighted Torches* to shew their Hope of the Parties being gone into *Everlasting Light* (a).

§. 7. The third Circumstance of Burial is the Manner of the *Procession* in Funerals, which among Christians hath always been for the *Priest* to go *before* the Corps with *Hymns* and *Psalms* of Joy (a Custom still us'd in most Churches of the World;) and in some places for the most considerable Friends and Acquaintance to *Bear* the Body (b); the Chief Mourners first, and then all the Company *following* the Corps to remind them that they must all shortly follow their deceas'd Friend in the same Path of Death (c).

§. 8. It may probably be accounted by some too trifling a Remark, to take notice of the Custom of giving *Rosemary* at Funerals: But because it is so universal a Practice, I shall just observe that the Rise of the Custom seems to have been occasion'd by a contrary Practice among the *Heathens*, who, because they were ignorant of the Resurrection, and thought that the Bodies of Men being once dead would never live again, made use of *Cypress* at their Funerals, which is a Tree that being once cut down never revives again, but dyes away (d). Whereas *Christians*, by distributing *Rosemary* amongst the Company, which is always green, and flourisheth the more for being cropt, and of which a Sprig only, set in the Ground, will immediately sprout up into a Tree; express their Faith, that *whosoever believeth in Christ shall live, though he dye*; and that the Body of their Deceas'd Friend which they are now going to commit to the Grave shall one day rise again and be reunited to his Soul (e). A Custom not unlike that practic'd by the *Jews*, who, as they went with a Corpse to be buried, pluck'd up every one a handful of *Grass*, to signify that *they were not sorry as Men without Hope*; since their Brother was but so cropt off, and should spring up again in his due Season (f).

(a) Chryl. Hom. 4. in Heb. Tom. 4. p. 453. lin. 34. Greg. Nyss. in Vir. S. Macrinæ in Append. p. 201. B. Hieron. Ep. 27. de Paulâ. c. 13. (b) Greg. Naz. Orat. 20. Tom. 1. p. 371. C. Greg. Nyss. in vita S. Marinx. in Appendice. p. 201. A. Hieron. Ep. 27. de Paulâ. c. 13. (c) Euchol. Græc. p. 526. Al. ab Alex. l. 3. c. 7. Donat. in Terent. Andr. Act. 1. Scen. 1. p. 20. (d) Plin. l. 16. c. 33. & Serv. ad Æneid. 3. v. 70. See also Kennet's Antiquities p. 343. (e) Durand. Rational. Divin. Offic. l. 7. c. 35. num. 38. fol. 457. (f) See Mr. Gregory's Sermon on the Resurrection, among his Posthumous Works. p. 70.

§. 9. To tell exactly what the *Primitive Form* of Burial was, Chap. 12. is a difficult matter; but we are sure that the *Psalms* were the principal part of it, as is evident from the concurrent Testimonies of the Primitive Writers (a): and an ancient Council orders that *the dead be brought to their Graves with only singing of Psalms; because the Service of divine Hymns at Christian Funerals is sufficient to declare their hope of the Resurrection* (b). The *Psalms* therefore then were, and now are, the chiefest part of this Office; and the rest is most of it taken out of the Scripture, being such places as are most proper to the occasion. And whoever considers the whole Office as it is now drawn up, must needs acknowledge it to be very excellent.

Sect. 1. Of the Sentences us'd in the Way.

TO allay the Sorrow which naturally seizeth on us when we follow a dear Friend to the Grave, the Priest meets us in *white* (the Colour of Joy) at the Church-Gate, to conduct the Body of the Deceas'd to the House of Rest; being therein an Emblem of the *Holy Angels*, who meet his Soul in the same Colour and conduct it to the Kingdom of Glory.


§. 2. And to comfort this mournful Society he comes with the Gospel of Peace, reading some selected Sentences of Scripture to persuade us to the three necessary Graces to be exercis'd at a Funeral, *viz. Faith, Patience, and Thankfulness*. He begins with *John* 11. 25, 26. being the Words which *Christ* spake going toward's *Lazarus's* Grave to comfort *Mart*ha for the Loss of her Brother; and were for that reason inserted into the Funeral Offices of all Churches (c) to dissuade us from passionately bewailing our Friend as one lost for ever.

The next Sentence is *Job* 19. 25, 26, 27. us'd also in the Offices both of the *Eastern* and *Western* Church (d), being a noble example of the Exercise of that *Faith* which was prescrib'd in the former verse.

The third Sentence is *1 Tim.* 6. 7. design'd to make us *Patient*, and not to grieve because our deceas'd Friend hath now left all his earthly Comforts behind him; because however destitute he seems now to be, yet he goes no otherwise out of the world, than as he came into it.

The fourth and last Sentence goes yet higher and exhorts us not only to *Patience* but *Thankfulness* by the Example of *Job*, *Job* 1. 21. who, when he had sustain'd a much greater Loss than a single Friend, could still subdue his Passion; and, in-

(a) Const. Apost. l. 6. c. 30. p. 358, 359. Chryf. Hom. 4. in Ep. Hebr. Tom. 4. p. 453. lin. 35. (b) Concil. Tolet. 3. Can. 22. Tom. 5. col. 1014. D. (c) Durand. Rational. l. 7. c. 35. Euchol. Off. Exequ. (d) Man. Sarisb. fol. 96. Euchol. Off. Exequ.

Chap. 12.  Instead of complaining, acknowledge God's Blessing in lending him those Comforts so long; saying *The Lord gave and the Lord hath taken away, Blessed be the Name of the Lord.*

Sect. 2. Of the proper Psalms and Lesson.

The Psalms. I. **T**HE Custom of following the Corps to the Grave with *Psalms* and *Hymns*, in token of Joy for the Happiness which their deceas'd Friend had obtain'd by Death, arose (as *St. Hierom* tells us *(a)*,) from Primitive Tradition, and has since spread over the Universal Church. The present *Greek* Church uses part of the 119th Psalm *(b)* and the *Latin* Church appoints the 114th, 115th and several others to be sung in this Office *(c)*; in compliance with which ancient and universal custom these Psalms are here prescrib'd.

Psalm 39. §. 2. The first of which was *David's* Funeral Elegy upon *Abshalom's* Death, after *Joab* had so bitterly reproach'd him for his publick Grief; and is very suitable to those who are apt to give way too much to Sorrow upon the Loss of a Friend.

Psalm 90. §. 3. The other was compos'd by *Moses* in the Wilderness upon the Death of that vast multitude, who, for their murmuring and infidelity, wasted away by little and little before they came into *Canaan*; and is a very proper and suitable entertainment for us, when we have the Prospect of a Funeral before our Eyes. The former Psalm seems to be chosen by the Church to allay the excessive Grief of the *Relations* and near *Friends* of the Deceas'd; whereas this is proper for all that attend on those Solemnities.

The Lesson. II. After the Psalms out of the Old Testament follows the *Proper Lesson* out of the New; being the fullest account of the *Resurrection* that the whole Scripture affords; for which reason it was always accounted very suitable, and part of it always us'd in the *Funeral Offices* *(d)*: That part of the Chapter the Church of *England* uses is an exact and methodical discourse, proving the Certainty of the Resurrection; resolving the *Queries* relating to it; and making a suitable application of the whole.

Sect. 3. Of the Devotions and Solemnity us'd at the Grave.

The Meditation at the Grave. I. **T**HE Body, having been brought into the Church to shew that it dy'd in Communion thereof, is now carried to it's long home the *Grave*. And whilst the Corps is prepar'd to be put into it, instead of those vain and ridiculous

(a) Hieron. *Vir. Pauli Erem.* (b) Euchol. p. 256. (c) *Manu. Sarisb. fol.* 113. (d) Durand. *Rational. l.* 7. c. 35. *Man. Sarisb. fol.* 107.

Blessings of the Grave, sprinkling it with *Holy Water*, perfuming it with *Incense &c.* prescrib'd by the *Roman Office*, our Church hath drawn up a most proper and pious Meditation for the sanctifying our own Souls, and the helping to apply this Example to our Spiritual advantage. Chap. 12.

For when the Corps is stripp'd of all but the Pall, and ready to be put into the Ground, it is most likely to make the deepest Impression on us, and to strike us with the most serious apprehensions of our Mortality: which happy opportunity the Church is unwilling to loose; and therefore, while we are thus affected, presents us with an agreeable piece of Devotion; being *first*, a Meditation on the Shortness, Misery and Uncertainty of Human Life; *2dly*, an Acknowledgment of our Dependance upon God, and of our Disobedience to him; *3dly*, A Prayer for deliverance from Eternal Death, and for support under Temporal.

II. The Solemn Interring of the Body follows next: immediately before which, the *Gentiles* took their leave of their deceas'd Friend by a certain Form of Words, bidding him, *Farewel for ever* (a). And the ancient Christians us'd to give a parting *Kiss* of Charity to the Body just as it was about to be put in the Ground (b), to declare their Affection, and to evidence that he died in the Unity and Peace of the Church; a Custom still observ'd in the *Greek Church* (c) and in the Northern parts of *England*. The Solemn Interment.

§. 2. As for the *Posture* or *Position* of the Corps in the Grave, it hath been always a custom among Christians, to lay them with their *Feet Eastward*, and their *Face Upward*, that so, at the Resurrection, they may be ready to meet Christ, who is to come from the *East*, and that they may be in the posture of *Prayer* as soon as they are rais'd (d). Taking leave of the Dead Body.

§. 3. The casting *Earth* upon the Body was esteem'd an Act of great Piety by the very *Heathens* (e), insomuch that to find a Body unburied and leave it uncover'd was a great crime (f). The *Christians* had a peculiar Order of Men to do this Office call'd in the *East*, *Copiotæ* (g), and in the *West*, *Possarii* (h); though the *Priest* always put in the first Earth himself (i), as the *Rubrick* of *K. Edward's* first Common-Prayer-Book did require, and that of the *Greek Office* doth still (k). The Position of the Corps in the Grave.

§. 4. The *Form of Words* here us'd is very pertinent and significant; the Phrase of *Committing his Body to the Ground*, implies the delivering up a Depositum for safe Custody into Casting Earth upon the Body.

(a) Virg. *Æn.* 11. v. 97. Alex. ab Alex. l. 3. c. 7. (b) Dion. Areop. *Eccl. Hier.* c. 7. p. 150. A. Durand *Ration.* l. 7. c. 35. (c) *Eucholog.* p. 535. (d) Durand. *ut supra.* (e) *Ælian. Var. Hist.* l. 5. c. 14. (f) Hor. *Od.* l. 1. od. 28. v. 36. (g) *Cod. Theodosian.* l. 16. Tit. 2. c. 15. Tom. 6. p. 42. (h) *Lib. de 7. Grad. Eccl. ap. Hier.* (i) Bern. in *Cant. Serm.* 26. col. 831. L. (k) *Euchol. Off. Exequ.* p. 538.

Chap. 12. such hands as will honestly render it up and restore it again; and so reminds us that the Bodies of Christians are not cast away as things of no value, but lay'd up safe in the Earth, which is to restore all her Dead back again at the Resurrection. Rev. 20. 13.

A Passage explain'd.

§. 5. In this Prayer it is to be observ'd, that the *Resurrection*, of which we profess our *Sure and Certain Hope*, is not said to be *His* Resurrection, viz. of that Person's Body who is interr'd, but *The* Resurrection, i. e. the general Resurrection of all the Dead; which being a principal Article of our Faith, it is highly reasonable that we should publicly acknowledge and declare our Stedfastness in it, when we lay the Body of any Christian in the Grave. And that this Passage ought to be so understood, is plain from the Context, where the Number is immediately chang'd; it being said, *who shall change* (not *His*, in the singular Number, but) *Our vile Body*, i. e. the vile Bodies of us Christians in general, &c.

The Sentence out of the Revelation.

III. Next to this is a *Consolatory Sentence* from Rev. 14. 13. us'd by all Churches in this Office (a), being a special Revelation from Heaven made to St. *John*, and order'd to be by him recorded, for the Consolation of the Faithful in relation to the State of the *Dead*. For since *Jesus* hath now conquer'd Death, *from henceforth blessed are the Dead that dye in the Lord*; they are not to be lamented but rejoyc'd over; for God's Spirit assures us that *they rest from their Labours*: their Work is done, their Warfare accomplish'd, and now they enjoy the Crowns of their Victory and the Reward of all their Pains.

The Lord's Prayer.

IV. But though the Deceas'd rest from their Labours; yet we are in the midst of ours, and therefore we proceed in the next place to pray for our own Salvation, and the Consummation of our own Happiness, beginning first (as in all other Offices) with the *Lesser Litany* and the *Lord's Prayer*.

The Two Prayers.

V. After which follow two Prayers: The former of which seems to respect the whole Company; but the other is peculiarly design'd for the comfort of the *Relations* and *Friends* of the Party deceas'd: in which there is such a noble mixture of Acts of *Hope* concerning our departed Friend, and such a prospect of Means to make us happy with him; as, being duly consider'd, will effectually pacifie that unnecessary Grief, which is pernicious to us, but does the deceas'd no good, and will turn our thoughts to a due care of our own Souls in order to our meeting again with infinitely more Joy, than we now part with Sorrow.

The Communion at Funerals formerly appointed.

§. 2. The last of these Prayers, in the first Book of K. Edward VI. (by which the *Communion* was order'd to be cele-

(a) Durand. Rat. l. 7. c. 35. Man. Sarisb. fol. 137. &c.

Burial of the Dead.

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brated at the Burial of the Dead) was appointed for the *Col-Chap. 12.*
lect, for which reason it still retains that Name. For the *In-*
troit at such Communion was appointed *Pf. 42.* The *Epistle*
 was 1 *Thess. 4. v. 13.* to the end ; and the *Gospel* *St. John 6.*
v. 37. to v. 41.

§. 3. In the *Collect* we declare that *we hope our Deceas'd* ^{A Passage}
Brother rests in Christ : For the better understanding of which, ^{explain'd.}
 we must observe that there is a twofold Hope ; the one of
 Assurance, built upon Grounds of Belief, which rises or falls
 according to the appearance of Evidence ; the other of De-
 fire, built upon our Affections, which rises or falls according
 to the degrees of Possibility and Charity. Now the Hope
 in this place is of the latter sort ; by which we may hope well
 of a Person, unless we are absolutely sure it is ill with him.
 And consequently, we may hope that the Deceas'd *does rest in*
Christ, unless we are absolutely sure (which, generally speak-
 ing, we cannot be) that he is doom'd to Damnation. Though
 it must be confest that it is plain, from the whole Tenor of
 this Office, that it was never intended to be us'd at the Bu-
 rial of such Persons who die in a state of notorious impeni-
 tence without any appearance of their return to God.

VI. The whole Office is concluded with a *Blessing*, (of ^{The Bless-}
 which see *Chap. 3. Sect. 35.*) ^{ing.}

C H A P. XIII.

O F T H E

Thanksgiving of Women

A F T E R

C H I L D - B I R T H.

The Introduction.

TH E Birth of Man is so truly wonderful, that it is a ^{The Rea-}
 standing Demonstration of the Omnipotence of our ^{sonableness}
 Creator : And therefore, that the Frequency may not ^{of this of-}
 diminish our Sense of it, the Church orders a solemn ^{fice.}
 Acknowledgement to be made on every such occasion by the
 Party most concern'd, *i. e.* the *Woman* who still feels the Ef-
 fects of the Curse laid upon our Mother *Eve*, *Gen. 3. 16.* and
 smarts severely for that first Sin which gave beginning to our

Chap. 13. Miseries; so that now she cannot give Life to others without the extreamest hazard of her own; after which eminent deliverance she is enjoin'd to come into God's house, and offer up her Praises in this short and excellent Office.

The Original of it.

§. 2. The *Original* of which may be allow'd to be that Law of *Moses*, *Levit. 12.* which commands all Women, after they have born a Child, to come to the House of God within a certain number of days, with a Sacrifice to praise God for this great Mercy. And though nothing but Sin makes any Person unclean under the Gospel, and so the Ceremonial Reason be ceas'd; yet the Obligation to make a publick acknowledgement of so eminent a Favour is a moral Duty and remains still. And therefore the *Blessed Virgin* (who was not defil'd by *Christ's* Birth) observ'd this Rite (a), and *Christian* Mothers have follow'd her Example ever since.

The Time.

§. 3. In the *Eastern* Church they bring their Child in their Arms, as She did, to present it to God; and there they do this after *forty* days (b), in allusion perhaps to the *Jewish* Law which accounted a Woman unclean *forty* days at least if she bore a *Man-child*, for the number was double if she bore a *Female*. But with us there is no time prescrib'd by any Law, only the Mother is to come as soon as she is able, and the accustomed time is after *one Month*. Modesty and generally Necessity oblige them to stay so long, and if they be not recover'd then, they must forbear longer, since they cannot praise God for a Mercy before they have receiv'd it.

The Place.

§. 4. The *Place* to do this in is the *Church*, and thence it is call'd the *Churching of Women*. The Reasons of doing it so publickly are, 1st, Because God's marvellous Works in the Creation of the Child and Preservation of the Woman ought to be publickly own'd, to teach others to put their trust in Him. 2^{dly}, That thereby the whole Congregation may have a fit opportunity for praising God for the too much forgotten Mercy of their several Births. And 3^{dly}, That the Woman to be *Church'd* may in the proper place own the great Mercy of being restor'd to the Privilege of worshipping God in his own House and with his own People. And therefore to do this in a private house, whether out of Pride and State, or Perverseness and Preciseness, is an intollerable Crime, as being absurd and contrary to the main end of this Office, and shewing their disobedience to the Church and contempt of God, at whose Footstool they scorn to kneel to acknowledge so publick a Favour.

(a) Luke 2, 22. (b) *Euchol. Gr.* p. 324.

Sect. 1. Of the Devotions.

I. **A**FTER a suitable *Preface* directed to the Woman, The Preface. whereby She is excited to a thankful acknowledgement of the Mercy vouchsafed her, follow the *Forms of Thanksgiving* by which She is to do it.

II. The first of which are two *Psalms*, viz. CXVI. and CXXVII. The Psalms. The Former was compos'd by *David* upon his being restor'd from some great Sickness: And by leaving out of the 13th and 14th verses (wherein there is mention made of the other Sex) it is easily applicable to the case of a Woman who comes to give thanks for so great a deliverance.

§. 2. The CXXVII *Psalms* is design'd to praise God for the Birth of the Child; and is very seasonable to be us'd when ever the Child is living, to excite the Parents to give thanks. And as the first is most proper when we respect the Pain and Peril which the Mother has gone through; so the last ought to be us'd when an Heir is born, or a Child bestow'd on those who want or desire one. Nor may it less aptly be us'd when those of meaner Condition are Church'd: For by enlarging on the Blessings of a Numerous Family, it obviates the too common Murmurings of those Wretches who think themselves oppress'd by such an Encreate.

III. After the *Psalms* follows the *Lord's Prayer* introduc'd with the *Lesser Litany*, to which the *Doxology* is added by reason of its being an Office of Thanksgiving. The following *Sentences* are design'd as Intercessions for the Woman's Safety and Defence (a). The Lord's Prayer and Responses.

IV. The Suitableness of the following *Collect* to the Occasion is easily discernable, without any enlargement. The Prayer.

V. The Office being thus devoutly perform'd, the Rubrick admonishes the Woman to offer the accustomed Offerings, which were formerly the *Chrysom* or *Alb* thrown over the Child at the time of Baptism (d): But that custom being now disus'd, it is expected that she make some small Offering to him that ministers, not as a requital, but only as an Acknowledgement of her Gratitude to God. The last Rubrick.

§. 2. It also adviseth her to receive the *Holy Communion*, if there be one at that time; That being the most solemn way of praising God for Him, by whom she receiv'd this and all other Mercies, and a means to bind her self more strictly to spend those days in God's Service, which by this late deliverance He hath added to her Life.

(a) *Psal.* 86. 2. -61. 3. -61. 1. (b) See the Common-Prayer-Books of K. Edward VI.

C H A P. XIV.

OF THE

COMMINATION.

Sect. 1. Of the Preface.

The Design
of this Of-
fice.

THE proper *Preface* to this Office, gives us the Reason and Occasion of composing it, and so may serve instead of an *Introduction*. It informs us that *in the Primitive Church there was a godly Discipline, that at the beginning of Lent (i. e. upon Ash-wednesday (of which see more Ch. 5. Sect. 11.)) such Persons as stood convicted of notorious Sin, were put to open Penance, and punish'd in this World, that their Souls might be sav'd in the Day of the Lord; and that others admonish'd by their Example, might be the more afraid to offend.* But this in the *Roman Church* is turn'd into a meer Ceremony of sprinkling Ashes upon all that come to confess on *Ash-wednesday*. And in our Church, since Custom hath discontinu'd so necessary and Primitive an Usage, the only Remedy until the said Discipline be restor'd (which we may rather wish than expect in these licentious days) is to endeavour to bring every Man to condemn and judge himself, by setting before him the *Curses* due to all his Sins, and reminding him of God's dreadful Tribunal, where the Impenitent, though he be never censur'd here, shall certainly be condemn'd hereafter.

Sect. 2. Of the Sentences.

The Sen-
tences.

THE Original of repeating these *Sentences* in the manner we now use them, was a positive divine Institution, which twice enjoin'd it by *Moses* (a), in obedience to which *Joshua* did most religiously observe it (b), and *Josephus* reckons it among those things the *Jews* always perform'd (c). And tho' the Circumstances in the *Jewish* manner of reciting these curses were purely Ceremonial; yet doubtless the End, for which this Duty was prescrib'd, was truly Moral, tending to the Honour of God and his Laws, and the promoting of real Holiness. For to publish the Equity and Truth of God, and

(a) Deut. 11. 29. -and ch. 27. (b) Josh. 8. 33. (c) *Antiquit. l. 4. c. 8. p. 9.* according to Sr Roger Le-Srtange's Edition.

to profess our Belief that his Laws are righteous, and the San-
ctions thereof just and certain, is an excellent means of Glo-
rifying God, and a proper method for converting Sinners :
So that it cannot be unfit for the *Gospel* Times, nor unsuit-
able to our *Christian* Worship ; especially when the Necessi-
ties of the Church require the Sinner should be warn'd and
brought to Repentance. *Christ* indeed hath now taken away
the Curse of the Law. *Gal.* 3. 13. but this is only with respect
to those that truly Repent, for as to all others the *Curse* is still
in force.

§. 2. There are some well-meaning People who scruple to
say *Amen* to these Sentences, out of a Notion, that by so
doing they curse both themselves and all mankind : For whose
Satisfaction I shall here add, that it is not said, *Curst BE he*,
or may he be curst, that doth so and so ; but, *Curst IS he*,
i. e. that Man is curst who is guilty of this or that Sin. So
that this *Amen* here does not signify our Desire that the thing
mention'd *may be so*, as it does when it is join'd to a Prayer ;
but it is us'd in the same Signification as at the end of our
Creeds, where it is us'd to signify our Assent to the Truth of
the several Articles therein contain'd ; or as it is taken in those
several parts of the *New Testament*, where it is translated in-
to the English, *Verily* ; and so in this place signifies no more
than *Verily, it is true* ; *Rev.* 3. 14. *2 Cor.* 1. 20. So that when
the Priest declares that *Idolaters* and other Sinners, specified
in these *Sentences*, are accurs'd ; every one that says *Amen*,
does no more than affirm that he *verily* believes the Truth of
this, which God hath said both in the *Law* and the *Gospel*, and
that his believing this, is the true cause of his Repentance
and begging Pardon for his Sins, to which he acknowledges
God's Curse to be due.

Amen,
what it si-
gnifies in
this place.

Sect. 3. Of the Application.

HAVING heard to what Sins the Curse of God is due, *This Dis-*
the Church has too great reason to conclude that we are *course.*
all guilty of more or less of them, and consequently all in dan-
ger of God's Wrath, except we repent. To excite us there-
fore to that necessary Duty, that so we may escape these dread-
ful Judgements, she hath collected this pious and pathetical
Discourse to apply the foregoing Threatnings in order to our
Conversion ; which is all of it gather'd out of Scripture, that
so it may be more regarded, as coming from the Mouth of
God himself.

Sect. 4. Of the Penitential Devotions.

I. AFTER so serious and rational a discourse, the Church *Psalms LI.*
may justly suppose that we are all resolv'd to *Repent* ;
and therefore to assist us in so necessary a Duty, she hath
prepar'd

Chap. 14. prepar'd such *Penitential Devotions*, as are very suitable to our pious Resolutions: Such as is, *first*, the 51st Psalm which is the most famous and solemn of all the *Penitential Psalms*, and is generally call'd *David's Litany*.

The Lord's Prayer &c. II. After which follow the *Lesser Litany*, *Lord's Prayer*, and *Suffrages*, of which we have spoken before.

The First Collect. III. And though the Minister may know it to be now time to bind up the Wounds of true Penitents, yet, because he cannot be certain which are such; He is not allow'd, with the *Roman Church*, to pronounce a *Positive Absolution* to all in a mix'd Congregation, but is here directed to address himself to God (who best knows who needs a Pardon, and who is fit for it) and to beseech him to grant it to all such.

The Second Collect. IV. The *Second Collect* asks the same things more earnestly and more largely which was briefly begg'd in the First, *viz.* Remission of the Guilt and Removal of the Punishment of Sin; to which we most pathetically press our most merciful Father, by phrases exactly suited to the necessities and desires of poor Penitents, and all taken out of the Holy Scripture.

The General Supplication. V. By which importunate Addresses the *People* being prepar'd, are allow'd to open their Lips and plead for their own Pardon in the following Form, which is so proper that, if it be presented with an united Devotion suitable to its Expressions, it cannot but prevail; and will fit the whole Congregation to receive the following *Blessing*; which, being to be pronounc'd in Gods name, is taken from that divine Form of his own composing. *Numb. 6. 24.* So that all who are prepar'd to receive the Benefit of it, must kneel humbly, and may believe firmly, that He who prescrib'd it will ratifie it to their infinite Advantage and Endless Comfort.

The Blessing.

THE PSALMS of DAVID

Follow next after the Commination. But of these I have already discours'd *Chap. 3. Sect. 8. p. 98. &c.* and therefore there is no occasion of saying any thing of them here. Nor is there any need of enlarging upon the

Forms of Prayer to be us'd at SEA,

Which are not design'd for a compleat Office, nor are they compris'd in any Method: but are all of them (except the two first which are *daily to be us'd in her Majesties Navy*) *Occasional Forms*, to be us'd as the Circumstances of their Affairs require, and are so very well adapted to their several Occasions,

Occasions, that any one, that observes them, will see their Suitableness without any particular Illustration. Chap. 15.

C H A P. XV.

O F T H E

Form of Prayer

F O R T H E

FIFTH of NOVEMBER.

TH E Occasions and Reasons of the Observation of this, and the following Days, are so well known to all that have any Knowledge in the Affairs of this Nation, that it would be wholly needless to repeat the several Histories of them here. Introdu-
tion.

And the Excellency of the Prayers appointed on these days, and their Suitableness to the Occasions, are so apparent; that I shall do no more in relation to these, than give a short account of those parts of them, which are taken out of *Scripture*, and shew how they are to be apply'd to the several Days. And first of those appointed for the *Fifth* of *November*.

I. Instead of the Ordinary *Sentences* before the *Exhortation*, The Sen-
tences. here are three verses taken out of *Psal.* 103. viz. *Versè* 8, 9,

10. The First declaring God's infinite *Compassion* and *Mercy*, his *Long-suffering* and *great Goodness*: The Second shewing the short Continuance of his *Anger*: The Last, his Clemency in not exacting of us so much in Judgement as we have deserv'd by our Transgressions: And therefore his Favour in discovering the Mischiefs, as this day, design'd against us, are not owing to our Innocence but his Mercy.

II. The *Hymn*, appointed instead of the *Venite Exultemus*, The Hymn. is so methodically put together, that it seems, as it stands in this place, to be one intire Psalm compos'd on purpose for the Day. It consists of five particulars, viz. *first*, An Exhortation to praise God for his Gracious Nature and his Providence over us (a), *2dly*, A Reflection on our Enemies' Actions and Success (b), *3dly*, A due Acknowledgement of God's Power and Wisdom, Justice and Equity therein (c), *4thly*, A Prayer for our present Governour (d), and *5thly*, a Promise of our Fidelity to God for the Future.

(a) *Pf.* 107. 1, 2. (b) *Pf.* 129. 1, 2. -35. 7. -57. 7. (c) *Pf.* 147. 5, 6. (d) *Pf.* 80. 17. (e) *Pf.* 80. 18.

Chap. 15.

III. The proper *Psalms* are *Pf. LXIV, CXXIV, CXXV.*

The Psalms. §. 1. The *LXIVth.* was a Prayer of *David* for Deliverance from his Enemies, concluding with a Prediction of God's signally disappointing their malicious designs.

§. 2. The *CXXIVth Psalm* is an Acknowledgement of God's Assistance, and a thankful Commemoration of the Deliverances wrought signally by him. Most Interpreters agree that it was occasion'd by the Victory in *Rephaim*, mention'd 2 *Sam. 5.* though others think it was compos'd by *David* upon his Deliverance from the hands of *Saul*, and afterwards from *Ab-salom.*

§. 3. The *CXXVth* declares the Safety of those who firmly adhere to God, without seeking to any irregular means for attaining it. It is appointed on this day to remind us of the Providential Care of God in frustrating the designs of the Enemies of this Church and Nation, even before they were sensible of their being so much as in danger from them.

*The Les-
sons.*

IV. The Proper *Lessons* are 2 *Sam. XXII.* and *Acts XXIII.*

§. 1. The *First* is *David's* Psalm of Praise (a), compos'd upon his deliverance out of the Hands of all his Enemies, especially King *Saul*, who sought to deprive him of his Life and the Succession which God had promis'd him. The Words are so applicable to the present occasion, that they explain themselves to an attentive Hearer.

§. 2. The History contain'd in the *Second Lesson* agrees with the *Gunpowder Treason* in some particulars, but falls very short of it in others. There we find a Crew of desperate Zealots enrag'd at St. *Paul* for persuading them to reform the corrupt Traditions of their Forefathers; binding themselves in a bloody Vow to murder him as he went towards the *Hall of Judgement*: In order to which they first acquainted their *Priests* with it, who approv'd of their Design, and promis'd them (no doubt) if they came into any trouble for this Heroick Zeal towards their old Religion, that they should merit *Paradise* at least for ridding the Church of such an Enemy. Thus far the Stories agree: But St. *Paul* was a private Man and their Fellow-Subject, and they aim'd at a single Sacrifice to their Rage; whereas these Plotters aim'd at a Gracious Prince, their own Sovereign, and at a thousand lives besides; so that as the *Parliament* is the whole Nation in Representative, our Plotters seem deeply infected with the Bloody Principles of *Caligula* who wish'd all the People in *Rome* had but one Neck, that so he might cut them off at one Stroke. The Scripture therefore affording no Parallel of such cruel and blood-thirsty Men, we make choice of an Instance something like it, though in a far lower degree.

(a) Psalm 18.

V. The *Epistle* is design'd to remind the People of the Allegiance they owe to their Sovereign. The *Gospel* is appointed to correct the unruly Effects of mistaken Zeal for Religion; shewing that our Faith, be it never so true, cannot warrant us to destroy those that are of different Persuasions.

Chap. 16.
The Epistle
and Gospel.

CHAP. XVI.

OF THE

Form of Prayer

FOR THE

THIRTIETH of JANUARY.

I. **T**HIS Office is introduc'd with some of the usual Sentences at Morning Prayer. The Hymn instead of the xcvith Psalm is collected out of several parts of the Bible; but, as it is here put together, is as fine a Composure and as pertinent to the Occasion, as can be imagin'd or contriv'd.

The Sentences.
The Hymn.

III. The proper Psalms are ix, x, xi. The first of which was writ upon Goliath's Death, and was design'd for David's Victory over the Philistines: And though the chief end of this day's Solemnity is to bewail our Sins, which were the occasion of those late bloody and dismal times; yet when we recollect how happily we were at last deliver'd from them, and how remarkably God's Justice was executed on the Enemies of our David, we cannot forbear intermingling a Thanksgiving to praise God for so wonderful a work.

The Psalms.

§. 2. The xth Psalm wanting a Title, was, by the ancient Hebrews, and still is by the Vulgar Latin, join'd to the former: but though it be on a like Subject, yet there is a plain difference between them. The ixth Psalm speaks of Pagan Enemies, whose Cruelty was ended some time before, and is therefore fuller of Praises; whereas this Psalm speaks of Domestick Foes, who still acted unjustly, and so it abounds more with Prayers and Complaints, and is very proper to be us'd on this day.

§. 3. The xith Psalm is a Declaration of David's full Confidence in God, in despite of all Discouragements, and is very applicable to our Royal Martyr under his Sufferings.

IV. The First Lesson for the Morning is 2 Sam. 1. There is no Parallel for this inhuman Murder of a good and pious King by his own Subjects in all the O. Testament; and therefore the Church

The First Lesson.

Chap. 16.

Church is content to read the History of *David's* Justice upon the *Amalekite* who kill'd *Saul*; and his Mourning for him, who had been his Sovereign, though he was his Mortal Enemy, had apostatiz'd from God, and was forsaken by Heaven. How much more reason then had our State to punish those impious *Rebels*, who murther'd the *Best of Kings*, for adhering to the *Best of Religions*? and also to set apart a Day of Humiliation for *Fasting* and *Prayer*, and to draw up a mournful Office after the Example of *David* in the *Lesson*.

The Second
Lesson.

§. 2. As for the *Second Lesson* it is no other than that appointed by the Church in the ordinary Course to be read on the xxxth of *Jannary. viz. Mat. xxvii.* For by a signal Providence the Bloody *Rebels* chose that day for executing their King, on which, at the Church (which they never came to) the History of our *Saviour's* Sufferings was appointed to be read. The Blessed Martyr had forgot that this was the Lesson in the ordinary Course; and therefore, when Bishop *Juxon* (who read the Morning Office immediately before his Martyrdom) nam'd this Chapter, the Good Prince ask'd him if he had chosen it as fit on this occasion; but when he knew it was the *Lesson for the Day*, he observ'd and admir'd the Suitableness of it to his present Circumstances: Who was betray'd by some, deny'd by others, and despis'd by the rest of his seeming Friends, and left to the bloody and implacable Malice of his barbarous Enemies: who treated him with the same Contempt and Ingratitude, Outrage and Cruelty, with which the *Jews* treated their King, our Saviour, while he follow'd the Steps of his great Master in Meekness and Patience, Piety to God, and Charity to all Men, even praying for his very Murtherers.

The Epistle
and Gospel.

V. The *Epistle* shews the Duty which Christians owe to Magistrates. The *Gospel* directly points at the *Scribes* and *Pharisees*, who had rejected and slain divers of the *Prophets*, and were fully bent to murther *Christ* himself: For their Lord had taken all due care of this Land, and trusted several of his Subjects in the Administration of his Government, expecting nothing in return but the just Rights and Prerogatives of his Crown: But these they deny'd him, and reject'd his *Commissioners* who came to treat with them; slew many of his faithful Servants in the face of the Sun, seiz'd his Crown, murther'd his Person, banish'd his Heir, and usurp'd his Kingdom. When therefore these Kingdoms were afterwards recover'd by the Lawful Heir, no one sure could expect otherwise than that Vengeance should be taken on the Villains that had spoil'd it.

The Psalms
for the Evening.

VI. The *Psalms* for the *Evening Service* are *Pf. LXXIX XCIV. LXXXV.* The *LXXIXth Psalm* contains a lively description of the Miseries of *Jerusalem* upon the Sacking of it by the King of

of *Babylon*; and is very applicable to our sad Condition during the *Rebellion*; only the *Jews* suffer'd by *Heathens*, we by such whose Behaviour was worse than *Pagan*, while they call'd themselves *Christians*. Chap. 16.

§. 2. The *xcivth Psalm* is a Prayer to God, and a confident Assurance in him, that he will dissipate the Attempts of Wicked Men, and uphold the Righteous.

§. 3. The *Lxxxvth Psalm* is appointed with respect to that happy change at the *Restoration*, and is for that reason plac'd out of its usual Order; It containing an acknowledgement of God's Mercy in delivering the Land from those sad Calamities, and a Prayer for a continuance of it in Prosperity hereafter.

VII. For the *First Lesson* are appointed two Chapters for Variety: One of which (a) is *Jeremiah's* complaint to God of great mischiefs done in Church and State by false Prophets and Tyrannical Rulers, with God's Answer, wherein he gives the reason of his permitting this, threatening to punish the Authors of these Mischiefs and to deliver the Righteous. The First Lesson.

§. 2. The other is out of *Daniel* (b), being an excellent Prayer which that Holy Man us'd on this solemn *Fast day*; wherein he so effectually bewail'd the Sins and Sufferings of God's People, that he prevail'd with Heaven to restore them to their Liberty and to the Exercise of their Religion. Which justly reminds us of the Prayer and Penitence of devout Men under those Usurpers which at last had the same Effect here.

§. 3. The *Second Lesson* (c) sets before us the Faith and Patience of the *Martyrs*, and is very proper as a Commemoration of our *Royal Martyr's* Sufferings and Faith, and an Exhortation to us to imitate them, whensoever it shall please God to require it of us. In the Old *Gallican Liturgy* this was the proper *Lesson* for the Festival of any *Martyr* (d). The Second Lesson.

CH A P. XVII.

OF THE


Form of Prayer

FOR THE

TWENTY-NINTH of MAY.

I. **B**ECAUSE it sometimes happens that some other great Holy-Day (for which a proper Service is appointed) falls upon this Day; the Compilers of this Office have prefix'd a Rubrick to direct The Rubrick of Directions for reading this Office upon other Holy Days.

(a) Jeremiah 12. (b) Dan. 9. to verse 12. (c) Heb. 11. v. 32. to ch. 12. v. 7. (d) Vid. Māhillon's Lit. Gallic. lib. 2. p. 160.

Chap. 17.  what part of it shall be read and what omitted upon such occasions. Which Rubrick, (though, in my Opinion, it be sufficiently plain) is yet variously interpreted, and the Office notwithstanding, at such times differently us'd. For which reason I shall presume to give the Reader what I take to be the meaning of it. And that is this. That whenever any of those Holy-Days specified in the Rubrick happens upon the *xxixth* of *May*, the Preference shall be given to that other Holy-Day, and so much of this Office as interferes with the Service proper for that Day shall be omitted. Thus for instance, it is said in the Rubrick, *If this Day shall happen to be Ascension-Day or Whitsunday, the Collects of this Office* (i. e. the Prayers of it, for all Prayers are call'd *collects* both in the Rubricks of this and all other Offices) *are to be added to the Office of those Festivals in their proper places; — And the rest of this Office shall be omitted.* Where by the rest of the Office I understand the *Psalms, Lessons, Epistle and Gospel*, because both those Days have proper *Psalms, Lessons, Epistles and Gospels* of their own. And that only the Portions of Scripture appointed for this Day are to be omitted upon this Occasion is plain; because *if this Day happens to be Monday, or Tuesday in Whitsun-Week or Trinity Sunday* (which have no proper *Psalms*;) then *the proper Psalms here appointed for this Day instead of those of ordinary Course, shall be also us'd.* And because none of the Days, mention'd in the Rubrick, have any peculiar Hymn instead of the *Venite Exultemus*, therefore the Rubrick orders that, *what Festival soever shall happen to fall upon this solemn Day of Thanksgiving; the following Hymn appointed instead of Venite Exultemus, shall be constantly us'd.* The only Question then remaining is whether the *Litany* ought to be us'd if this Day happens to be *Ascension Day, or Monday or Tuesday in Whitsun-Week*; (for upon *Whit-Sunday* and *Trinity Sunday* it is us'd of course.) In my opinion it ought; because 1st The *Litany* does not interfere with any part of the Service appointed for either of those Days, and therefore it ought to be read for the greater Solemnity of this Day: and 2^{dly}, because one of the *Collects* or *Prayers* of the Office (which are all order'd to be read whatever Day happens upon it) comes in after the last *Collect* in the *Litany*; from whence I conclude that the *Litany* is always suppos'd to be read.

The Sentences.

II. From the *Rubrick* I shall proceed to the Office it self, which is introduc'd with *Dan. 9. 9, 10.* being *Daniels* Confession of his Peoples Transgression, and of Gods Mercy; and *Lament. 3. 22.* ascribing our Preservation to God's Mercy and Compassion.

The Hymn.

III. The following *Hymn* is sufficiently plain of it self.

The Psalms.

IV. The Proper *Psalms* are *Ps. CXXIV. CXXVI. CXXIX. CXVIII.* The first of these hath been already spoken of in the Office
for

for Nov. v. It may very properly be repeated here : For the Chap. 17. *Papists* and *Sectaries*, like *Samson's* Foxes, though they look contrary ways, do yet both join in carrying Fire to destroy us : their End is the same though the Method be different.

§. 2. The *cxxvith Psalm* celebrates the Deliverance of the *Israelites* out of their Captivity, which was so sudden and unexpected, that they who saw it, thought themselves in a *Dream*, and could scarce be persuaded that the thing was real : which may exactly be apply'd to the strange and miraculous turn of Affairs at the *Restoration* ; which was so surprising that those who saw it, were apt to fancy, that it was only some pleasant Dream, or waking Delusion of the Imagination, and were in such a Surprise of Joy and Wonder, that they were almost afraid that their Senses deceiv'd them.

§. 3. The *cxxixth Psalm* is a Reflection upon the Endeavours of our Enemies to destroy us, and an acknowledgement of God's help in delivering us ; and concludes with a Curse denounc'd upon the Enemies of the Church.

§. 4. The *cxviiiith Psalm* was compos'd originally for *David's* Coronation, after God had brought him from his Exile through many troubles to sit on his Throne in peace. It is set last because it peculiarly relates to the last Scene of the *Restoration*, the Crowning of *K. Charles II.*

V. The *First Lesson* (a) is almost an exact Parallel to our *The First Lesson.* Case; describing how, after *Absalom's* Death, (whereby the Rebellion was happily ended) the People unanimously resolv'd to bring back their lawful King *David*, and sent an honourable Message to him in his Exile to invite him back ; upon which he return'd, not only without any opposition, but by the general Consent and to the great Satisfaction of all his Subjects : His Enemies begging his Pardon, and his Loyal People contending which part of them should shew themselves most forward in bringing him back, or express most Joy at his Return.

§. 2. But if any new Practices make it necessary to reflect upon that Faction and Sedition which began the Rebellion, *Numbers xvith* is added ; where the Example of *Corah*, *Dathan* and *Abiram* sets out the greatness of their Sin, and the severity of their Punishment who oppose Right and Lawful Governours.

§. 3. The *Second Lesson* (b) foretells the coming of false *The Second Lesson.* Teachers in the last days, and describes their Hypocrisy in pretending to Sanctity, while their Lives are notoriously Evil ; remarking particularly their railing at those in Authority, and prophesying falsely for a Reward ; but withal containing a Prophecy of their Fall : And as the Character was exactly an-

(a) 2 Sam. 19 9. (b) The Epistle of St. Jude.

Of the Form of Prayer for May XXIX.

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 Teachers in the last days, and describes their Hypocrisy in pretending to Sanctity, while their Lives are notoriously Evil ; remarking particularly their railing at those in Authority, and prophesying falsely for a Reward ; but withal containing a Prophecy of their Fall : And as the Character was exactly an-

(a) 2 Sam. 19 9. (b) The Epistle of St. Jude,

Chap. 18. swer'd by some in those sad times; so their Prophecy was soon after fulfill'd to their Ruin, to warn others to beware of such Pretenders.

VI. The *Epistle* (except the two first verses) is the same with that for *January xxx.* commanding us to be *subject to the King as Supream.* But lest we should doubt who our lawful King is, the *Gospel* gives us a certain token to know him by, *viz. He whose Image and Superscription our Money bears.* For He who coins *Money* and gives it its value, hath certainly a Sovereign Power; and we, by trading with his Coin, own his Sovereignty over us, and declare he protects us; for which we owe and must pay him *Tribute*, because without the Assistance of that, he can neither send his Governours to do us Justice, nor maintain his Armies to defend us.

C H A P. XVIII.

O F T H E

Form of Prayer.

F O R T H E

E I G H T H of M A R C H.

The Sentences.

I. **T**HE first *Sentence* with which this Office begins, is a very proper Introduction to the Duties we are going to perform. 1 *Tim.* 2. 1, 2. The design of the other is to excite us to the following *Confession.* 1 *John* 1. 8, 9.

The Hymn.

II. The *Hymn* is collected out of the *Book of Psalms*, and fully answers the design of it, being suitable Acts of Prayers and Praises for the *Queen.*

The Psalms.

III. The proper *Psalms* are *Pf.* xx. xxi. ci. The first was endited by *David* upon the same account we now use it, *viz.* for a Form of Prayer to be us'd by the Congregation for God's Blessing on their *Prince.*

§. 2. The *xxist Psalm* was compos'd by *David* to be sung in the Congregation as a Form of Thanksgiving to God upon account of the many glorious Victories God had blest him with. And nothing can be more proper at a time when we are returning thanks to God for setting Her present Majesty over us, than to return thanks also in so pertinent a Form for those numerous and almost incredible Victories which have,

in

in so short a time, signaliz'd her Reign beyond any of her Ancestor's. Chap. 18.

§. 3. The *cist Psalm* is a Resolution made by *David* to be a strict Observer of Piety and Justice both in his private and publick Conduct; and is appointed here to remind us that whoever desire God's Blessing upon their Government, must make it their chief End and Design to punish Wickedness and Vice, and to maintain true Religion and Virtue.

IV. The *First Lesson* (a) treats of the Nature, Power, Riches, and Eternity of *Wisdom*; than which nothing conduces more to the happiness of a Governour, since it is by *Wisdom that Kings Reign, and Princes decree Justice*: So that the design of this *Lesson* is to excite us to pray to God, that he would give the *Queen* an understanding Heart to judge the People, and to discern between Good and Evil. The First Lesson.

§. 2. The *Second Lesson* (b) is appointed by reason of that part of it which is read for the *Epistle* on Nov. v. of which what is said there may suffice. The Second Lesson.

V. The *Epistle* and *Gospel* are the same with those appointed on the *xxixth of May*, and have already been spoken of in that Office. The Epistle and Gospel.

And now I shall not barely conclude as I began, with pronouncing the Service of the English Liturgy a *Reasonable Service*; but shall leave it to the serious and unprejudic'd Reader to observe what Analogy it bears to the Service of the Church Triumphant in Heaven; and presume without Offence to say of it in the Words of the Royal Penman, *Psal. 22. 3.* that when it is duly Celebrated, *God inhabits the Praises of Israel.*

(a) Prov. 8. 13. (b) Rom. 13.

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